The Pastor

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The Pastor

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COVER: A church at Newfane, Vt. Photo by Samuel Chamberlain.

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slants on the RELIGIOUS

By RALPH STOODY

WHAT kind of ministry does it take to hold together a congregation bombed out of its church home, and in thirteen years shifted, for longer or shorter periods, from one to another of seven borrowed houses of worship?

How would you like such an assignment? Leslie D. Weatherhead is minister of London's City Temple, the oldest, and now the only, free church in that ancient part of the sprawling metropolis which Londoners call "the City." This Congregational church has been served by but seventeen ministers since the spiritual and blood cousins of the Mayflower pilgrims founded the society in 1640.

Five undisturbed years followed the Sunday when this forty-two-year-old Methodist preacher first tried the City Temple pulpit for size. He was promptly invited to succeed a line of ministers which has included these famous names: Joseph Parker, R. J. Campbell, Joseph Fort Newton (with A. Maude Royden as pulpit assistant), and F. W. Norwood.

In time Weatherhead's fame began to equal, if not to exceed, that of his predecessors. Audiences filled the 2,500 capacity sanctuary and overflowed into what the British call "ancillary" rooms to which the services were carried by loudspeakers.

Weatherhead's pulpit magnetism drew these multitudes in spite of the fact that scarcely anyone lived in that part of London. The congregation came from such immense distances that an inquiry, made one Sunday morning and computed by an unimpeachable barrister, showed an aggregate travel log that exceeded the circumference of the earth.

The psychological clinic, a project in which Weatherhead had pioneered in his earlier Methodist parishes in Manchester and Leeds, was manned by six fully qualified physicians who combined their respective skills with the pastor-counselor in mending broken lives. Overseas missions were generously sponsored and social work in London was begun by a "Samaritan League" and a woman's service organization.

Meanwhile, Weatherhead was writing. His books now total twenty-five volumes. He was constantly being invited to preach and to lecture.

ONE night in April, 1941, incendiary bombs fell so numerously on the roof of City Temple that even the fire wardens who lived in the building could not prevent a conflagration. The already large difficulties of maintaining a church organization were suddenly multiplied.

The gaunt walls and tower of City Temple are still standing on the Holborn viaduct site awaiting restoration, a project not unrelated to Weatherhead's spring visit to the United States.

The London City Council is interested, the British War Restoration Commission will help, and parishioners are giving out of their stinted, heavily taxed incomes. Because the church (often called the Cathedral of Non-Conformity) is supradenominational, many gifts will come from Anglicans and members of other free churches. Americans are helping, too. Before long there will be another City Temple.

After the church burned, Weatherhead resumed the itinerant ministry. From one to another of seven borrowed meeting places, he has moved with his congregation during these years.

EVERY Sunday evening in City Temple there is a period of intercession for persons facing ordeals. The sympathetic pastor pictures the situation. "It is as though God could not help her without us," he tells the bowed congregation. "God can pick up our caring and turn it into her courage, our love and turn it into her will to get well, our solicitude and turn it into her serenity." That this often seems to fail the minister concedes, but he has an equal number of reports of success that would impress the most skeptical.

"I HOLD up both my hands for Billy Graham," Weatherhead testified after attending one of Graham's London meetings a few days before sailing for America. He paid admiring tribute to the follow-up methods by which converts are allied to the churches of their choice. A widely quoted statement which Weatherhead made following an hour with Graham did much, British churchmen felt, to change the tone of a rather hostile press.

Backed by the conviction that one reason why many of Britain's churches are empty is that people do not understand religious vocabulary, Weatherhead devotes himself to keeping his terminology simple and, as he puts it, "homely."

"If Jesus came to your house, he would not resort to pious jargon," he believes. "He would not ask you if you were 'washed in the blood of the Lamb,' or 'saved by grace,' or 'justified by faith,' or the recipient of the 'second blessing.' "

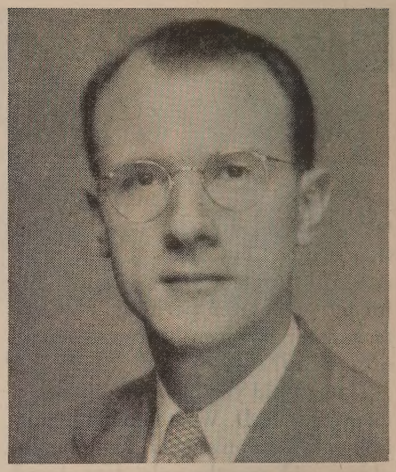
For a sample of the clear thinking that has helped so many sorely strickened Britons to weather their nation's hardships, there is no better one than this minister's own explanation of what he hopes to accomplish by his preaching. It is in the introduction to his latest book, *That Immortal Sea* (Abingdon Press, $2.50):

". . . All sermons should aim to . . . give men and women a glimpse of Jesus, reveal to them the reality of that spiritual world to which so many of us are strangers and in which Jesus was so much at home, and, by his endless grace and mercy, bring them to his feet."

This is the kind of sermons that New Yorkers heard in the four crowded churches where Weatherhead preached on his arrival in late March. From Washington to San Francisco and from Seattle to Dallas, until late in June, Americans will be blessed by messages relevant to their needs, messages that will make it easy to understand the spiritual asset that City Temple's minister has been to war-torn England.

(Ralph Stoody is executive secretary and director of the Commission on Public Relations and Methodist Information.)

Social Problems and the Christian Hope



By WALTER G. MUELDER

The dean of the Boston University School of Theology interprets social justice in the light of Christian eschatology in another of the articles [1] dealing with the Evanston Assembly of the World Council of Churches. As a member of the Advisory Commission, Dean Muelder spent six months in Geneva recently to assist in preparing the main report for the Assembly to be held next August.

IN this essay we shall try to state what it means to relate Christian hope to social problems. We shall, therefore, not seek to show how any particular social problem is resolved or illuminated by Christian eschatology, but rather to clarify some of the issues which the main theme of the Evanston Assembly (Jesus Christ the Hope of the World) raises in the social field.

Theologically speaking the problem is that of showing the relevance of eschatology to the solution of social questions. In the minds of some people the term eschatology is associated with historical despair and pessimism rather than with an optimism that social problems can have a historically favorable issue. Is hope only "ultimate" and is pessimism realism for the present?

Can Social Problems Be Solved?

Dean Liston Pope in an address at Boston University School of Theology entitled "Can Social Problems Be Solved?" [2] separates the question of sin as a perennial human problem from social problems. "A social problem," he writes, "is not to be equated with the basic stuff of human nature or despaired of because man is a sinner. It may result from sin or be a manifestation of sin, but it is recognizable as a *social* problem only when it emerges as social behavior and accumulates social form and content with all the relativities and impermanence of any social structure. . . .

"Efforts to explain particular social problems in terms of sin are generally fruitless, as it is a *tour de force* to describe a transitory and sporadic form of social behavior (for example, war) in terms of a presumably continual and permanent human characteristic or perversity."

He goes on to argue that neither progress nor problems should be accepted as absolute. "There is no support from history or from scrutiny of human nature that *all* social problems will ultimately be solved, in the sense that a society without problems will emerge. But there are adequate grounds for the belief that particular social problems can be solved once and for all. Society is a fluid, ever-changing realm; new problems generally resemble former ones but they are never quite the same. To lose heart about an immediate problem is defeatist; to suppose that it will have no successor is fatuous." [3] Dean Pope here makes some important distinctions that will help to dispel some current confusions about Christian hope.

Christianity is a religion of redemption. It therefore affirms that certain basic problems can be solved. Among these are man's relationship to God, man's relationship to himself, and man's fundamental relationships to his fellow men. Moreover, the Christian faith views man not individualistically but as bound together interpersonally.

These relationships viewed in their broadest cosmic and ultimate contexts overarch and include the social problems which Dean Pope discusses in the essay referred to above. It is the relevance of these interpenetrating realms of ultimate, historical, and personal redemption which constitutes the crux of our present inquiry.

What Is a Valid Eschatology?

Christian hope is not so much a subjective state of mind as an adequate personal relationship to what God has done, is now doing, and will do until all things are brought to their final end. End here means both *finis* and consummated goal.

Christian eschatology views social problems from the perspective of the self-disclosure of God as manifested in the prophets of the Old Testament and supremely in the life, teachings, death, and resurrection of Jesus Christ. When social problems are considered eschatologically they are confronted and interpreted and acted on in the light of such events. That they are a source of deeper attitudes of hope (even psychologically considered) than most human beings today bring to social events rests on the faith that the mighty acts of God manifested in Christ embrace all men and all time.

Many persons, particularly Christians in American churches, tend to ignore the term "eschatology" because of (*a*) its apparent technical theological character, (*b*) its exploita-

[1] See also "Evangelism—Pulse of the Faith," by William R. Cannon, on p. 4 of this issue.

[2] Subsequently published in John A. Hutchison (ed.), *Christian Faith and Social Action* (Charles Scribner's Sons, $3.50), pp. 222-223.

[3] *Ibid.*, pp. 223-224.

tion by biblical literalists, and (*c*) its special association with sectarianism and apocalypticism. Nevertheless, Christian hope is always eschatological and the studied avoidance of the term by ministers is a serious mistake on their part.

There is grave danger that with the disuse of the term there will result a disuse of its essential ideas. In the jargon of the trade we might say that the surrender of eschatology leads to the existentialism of the immediate present. Christian hope which feeds on the present availability of ultimate resources is then surrendered to the private despair of a present moment of decision which lacks goal, ground, or sustaining motive.

Christian eschatology (and there are other kinds, like the communist view of history) sees all social problems not only in terms of their conclusion but of their relationship to God's purposes. The consummation of God's work in Christ is the goal of history. Social events are not isolated islands submerged in a sea of meaningless infinitude. The social process has a fulfilment in God's consummation of his creative and redemptive work.

The *ground* of this hope is in the nature and character of God which has been conclusively revealed in Jesus Christ. Social problems find their ultimate solution not in the immediate passing moment but in Christ as *end* and *ground*, that is, in the preserving, righteous, and loving activity of God. The psychological basis of Christian hoping, as we have already observed, arises from the Christian's faith in this objective activity of God.

Faith, hope, and love interpenetrate. We love because He first loved us. What we hope for in society and beyond history is empirically grounded in the love which has already been made manifest and constantly manifests itself. Love produces hope.

It is evident from what we have said that a valid Christian hope is *not* (1) *an otherworldly substitute* for responsible social action. Indeed, social problems are more seriously confronted because they have an eschatological context. Persons have eternal destinies; they give to economics, family life, social work, and politics a dimension of profound interpersonal concern.

Eschatology is not an alternative to social science, but saves men from disposing of man on a superficial level or of considering him as simply the product of social forces. On the other hand, so-called Christian hope which escapes into "spiritual" aloofness above the world or to "positive thinking" of a self-protective subjective character is morally irresponsible and religiously unworthy.

(2) Although the meaning of social events centers in God who transcends history, the overarching purposes of God are *not merely transcendent.* Christians who leave everything to God or who depreciate the ability of man to do anything about his psychological or social condition deny, in effect, the creative activity of God.

Although detailed social programs may not be deduced from biblical generalizations, the evidence is irrefutable that biblical revelations of God are concretely historical. God calls to man in the midst of historical situations. One of the most eschatological parables of Jesus, the Last Judgment, deals with the problem of persons and nations who were or were not sufficiently perceptive and faithful to hear the call of the Christlike God in terms of social needs.

A valid eschatology corrects simple resignation, insensitiveness to others, lofty but abstract idealism, mere contemplation of timeless truths, and quietistic devotion to God "above" history.

(3) A genuine Christian hope is not *apocalyptic*, as that term has come to be used. There are, to be sure, apocalyptic elements in the Bible. Jesus may have shared some of them. He and Paul may have been in error in the timing of their "historical expectations." But their hope was not fundamentally apocalyptical.

Even when the apocalyptic passages have been "demythologized," we find an eschatological remainder which centers in the fact that God does not go down in defeat in the cross but triumphs over sin and death. The kingdom of God overarches all social tragedies and defeats and yet it is the midst of the community as norm and as power.

The most abysmal social evils do not finally defeat God or exhaust the resources which he affords all his anxious, frustrated, and bewildered children. Christ does not come again as the apocalyptists vainly hope, but He does come again and again, for "nothing can separate us from the love of God which is in Christ Jesus our Lord."

(4) Eschatology does not annul discriminate moral judgments and decision in social situations. It does recognize that all our judgments and actions are under the judgment and mercy of Him who sent his Son to the cross. The majestic holiness and righteousness of God give more rather than less significance to man's responsible compromises in choosing between the relatively better and the relatively worse values presented in actual alternatives.

Therefore, not unspecified or merely general repentance mark the experience of Christians, but obedience to the moral law in terms that are specifically relevant to concrete occasions. God, being the most obligated of all persons, has an absolute stake in man's discriminate decisions of loyalty or disloyalty.

Christian Hope Is Personal

What the Christian hope postulates is the radically personal character of existence. Social problems occur not in a self-explanatory biological or sociological realm, but in a realm which is metaphysically personal in all its ultimate dimensions. The apparently impersonal is always a phase or aspect of the personal which is concretely real. Nature and society present, when studied for specialized purposes, certain impersonal analytical traits. These may yield important results for scientific study. Institutions and other forms of group life may be behavioristically and statistically examined.

Yet the human community is always more concretely real and complex than science can describe. But the human community is but a part of cosmic society. The Christian hope accepts the reality of the divine-human encounter as basic in this divinely created community. In the midst of the social collectivity man confronts the divine Person. Social

hope is based in a recognition of inter-personal fellowship both horizontally and vertically.

The eschatology of Christian faith requires, as a consequence, that social problems be treated from the perspective of the whole person. Here Christian and Marxist eschatologies imply radically different forms of social control. Men are not primarily subjects, units of production and consumption, man-hour monads of labor, business prospects, items in a vital statistics schedule, social security numbers, or variables in the barometric pressure of public opinion.

Persons are not psycho-physical mechanisms to be brain-washed and manipulated. They are members of a divine society, alienated, anxious, tempted, sinful, forgiven, repentant, justified, or sanctified, and their relationship in this community of persons includes and transcends at every moment of time the events of so-called human history.

The basis of Christian social ethics is not abstract ideals or impersonal laws. Love, the whole person acting in compassionate, responsible mutuality and good will, is the great commandment, for it is the outgoing power of God which holds man in community with himself and underlies all genuine forms of community.

Love is always concretely personal. In this enfolding love man is free. God does not coerce man's will though He holds him responsible for his moral choices. We must recognize that freedom is essential to the religious relationship. Therefore, it is also part of man's social hope. All forms of freedom have their analogue in the respect which God accords his children.

The Social Relevance of Christian Hope

Christian faith gives to all scientific and philosophical quests in the solution of social questions a great motivation. Without this motivation the special sciences and technologies tend to arouse fragmentary, illusory, and false hopes. Their vocational goals are often not brought to completion but are abstracted and isolated from their true goal.

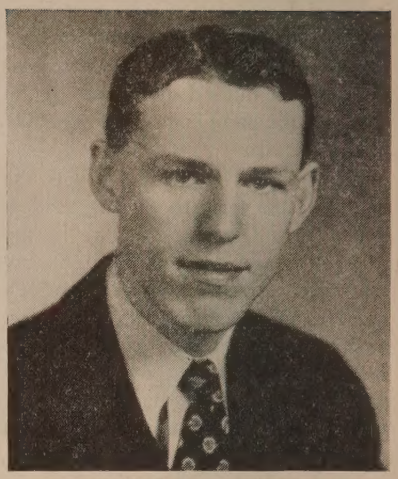
The full affirmation of the hope gives perspective, unity, and coherence to what otherwise becomes a partial, truncated, and even sub-Christian substitute for the social whole.

Three such distorted forms of truth in contemporary life are scientific humanism, democratic humanism, and communism. They all express natural human hopes, but they all lead men astray when taken as substitutes for the genuine and coherent hope of the Christian faith. Scientific humanism possesses much truth, but when elevated to the place of man's sole philosophy of life it tempts him to believe that the immanent level of social and physical cause and effect is self-explanatory and autonomous. Christian eschatology frees man from imprisonment within his own intellectual disciplines.

Christian eschatology also frees man from bondage to the rival humanisms of communism and democracy. On the one hand, it exposes the atheistic contempt of the person in the demonic use of power which Marxian perversions of eschatology involve. At the same time the Christian concern for social justice relates the basic human needs of the exploited millions of mankind to a revolutionary program which will still champion the lowliest person when proletarian dictatorship will have surrendered to despair.

On the other hand, the Christian hope refuses to identify democracy with Christianity. It thus frees man from the complacent self-righteousness with which the West tends to confront communist totalitarianism. It exposes, for example, the pride and pretensions of all social classes, the dilemmas of majority rule, the idolatries of competitive self-display, the hypocrisies of the gospel of production, and the tyrannies of corporation domination. The Christian hope does not repudiate the constructive realism and fruitful idealism of democratic life, but it calls men to the lordship of Christ and the permanent revolution in all social relations under the power of the cross.

Whether in persecution or social triumph, whether as successful leaders of stable governments or as martyrs, whether as social prophets or as humble followers, the Christian hope holds before all persons the reality of eternal life in Christ, his lordship over all life, his final triumph, and the everlasting communion of saints.



William R. Cannon

IN those turbulent times just prior to the French Revolution, when the hungry mobs of Paris howled like a pack of underfed hounds or sought sustenance as famished and starving wolves seek prey, a discerning and concerned minister of the French government announced at court, "The people have no bread to eat," to which the indifferent queen, Marie Antoinette, replied, "Well, tell them to eat cake instead."

Back in the depression years, when this country was on the verge of economic disaster, a newspaper publisher, who was wiser than the French queen, walked one day into the city room of his paper, which had specialized in the sensational and had been up until then little more than a sexy, scandal sheet, and said to his amazed employees, "We are off on the wrong foot. The people's major interest is in how they are going to eat."

The sequel to those two incidents is now a record of history. The French Revolution did take place; the indifference of the French queen and of her kind led to the overthrow of the dynasty and the repudiation of royalty; while America recovered from the depression, and the concern of some of our people for others less fortunate than they led to the stability and prosperity of all of our people in the end.

Jesus spoke in his day with alarm about the inability of those about him to discern the signs of the times. He said that they could look into the

Evangelism--Pulse of the Faith

By WILLIAM R. CANNON

Evangelism is the most ecumenical of all the tasks of the Church, since it properly belongs to the whole Church, asserts the Dean of the Candler School of Theology, Emory University. He cautions, however, that the methods of evangelism must be true in spirit and ideal to the message it seeks to spread.

face of the heavens and tell whether the weather for that day would be fair or foul, but they just could not predict the issue of current events or realize on what their ultimate welfare depended. It was they whom he styled blind leaders of the blind. To them he gave the warning that both the leaders and the led would wind up in a ditch.

To be sure bread as the symbol of physical welfare is among the chief concerns of life; for as body and soul must be kept together, so the condition of its earthly tabernacle must be of some concern to the most ethereal and heavenly-minded of souls.

But at the same time, the concerns of soul transcend those of body as the personality of any man is superior to the house in which he dwells. A Milton can still see truth and write it into poetry though physically blind, and the garrets and ghettos of the world have housed some of its greatest spirits.

Indeed, the basic issue of our time is not economic at all. Some might consider it political, but that is true only in so far as politics is perhaps the most noticeable channel in which it perforce must flow. The issue itself transcends even the political, though the behavior of nations is one of the most apparent of the mundane garbs in which it parades.

We have been thrown together physically into one great neighborhood, and yet we have not learned to behave as neighbors should. Perhaps the issue of our generation, at least in its practical, ethical form is: How can we bring ourselves to love and to behave toward our neighbors as ourselves? How in turn can we bring our neighbors to reciprocate in the same fashion toward us?

Since behavior has to do with attitude and since attitude emerges from the mind and soul, this issue in the end is spiritual. It is a religious, perhaps even, as General MacArthur saw, a theological issue, for as a man or a society thinks about God so will be his or its attitude and action toward others and toward the world.

Consequently the chief concern of the World Council of Churches or of any other conclave of Christendom should be, and no doubt is, evangelism.

Evangelism is the pulse of the Christian faith. If it is steady and regular so that souls are constantly led to God, then the Church's heart is good and strong. If it is irregular and weak so that other concerns such as ritual, liturgy, or even religious education or theological wrangling have taken its place as the first concern of the Church, then the Church's heart is bad and weak and a collapse such as ecclesiastical thrombosis is dangerously imminent.

The ways of God have been and always will be the ways of the Good Shepherd, and the nature of the shepherd is to find and to keep his sheep. If the Church becomes less than his fold or his pasture, then it ceases to be his Church.

Evangelism, therefore, is the methodology of the Christian gospel as, for example, pedagogy is the methodology of whatever subject matter is in the process of being taught. Chemistry is the science of the composition of substances and of the transformations they undergo; but then, wherever chemistry is taught by the chemist to his pupils and apprentices, not only the methods conducive to its effective operations are considered but also whatever techniques and skills facilitate the learning of those methods and their meanings are likewise employed.

A chemist might do one way as a chemist practicing his science; he might do another way entirely as a teacher instructing others in the subject matter of chemistry or in the art of learning how to become chemists themselves.

I shall never forget two mathematics professors I had in the university. Both no doubt were experts in their knowledge of mathematics. But they were not equally skilled in the pedagogy of mathematics.

One of them took for granted that his pupils knew all the intermediary steps he knew in solving a difficult problem. Consequently, when he went to the blackboard, after he had stated the general principle posed by a particular problem, he would take all the short cuts he knew in solving it. And it would not be long until we pupils had been entirely lost in the operations. We marveled at his brilliance and the alacrity of his mind as a mathematician. We all considered him

one of the worst professors in the university.

His colleague, on the other hand, took nothing for granted in the explanations he gave. As he solved the problem, he went along carefully and conscientiously explaining to his class every intermediate step. As a teacher, he was great. He knew not only mathematics but the pedagogy of mathematics as well.

It is in this area of evangelism—that is, in the methodology or pedagogy of the Christian gospel—that I believe the free churches of the United States have a contribution to make to the established state churches of the Old World. There is no element of pride or self-assertiveness behind this belief. Rather it rests upon the solid achievements which history records we have made.

In the year 1776, when we stood on the verge of nationhood, the percentage of church members in this country was far less than even one-fourth of the population, while today that percentage is far better than one-half of the population.

Though I know statistics often veil truth rather than display it, still, when we consider the peculiarity of ascertaining church affiliations in this country as compared with many other countries of the world, it indicates more than perhaps an outsider might realize. For in this country the separation of church and state is a fixed, unalterable principle. Consequently the key word in the process of evangelism as we know and practice it is the word, "voluntariness."

That rather awkward word needs emphasis again and again if the outsider is to understand us. No one is born automatically into the family of the church. Baptism is not a national custom or a civic heritage. Either by person or parent (in the case of an infant) it must be solicited, sought of the church with the full understanding both of its privileges and of its obligations.

It is for that reason that the techniques of evangelism must constantly be improved with every changing phase of social and cultural life. They might not be the same on the mission field as they are in a land where Christianity has been interwoven with the general civilization of the people for centuries. Mont-Saint-Michel Cathedral, for example, on the coast of France overawes the visitor with its majestic beauty and confronts him with the overmastering realization that the minds and hands which fashioned that temple of worship in the long ago likewise fashioned France, and the spirit regnant there is in the moments of highest ideal and purest devotion the spirit of the people as well.

However, a little mission hospital on the border of an African jungle, with its Western-trained doctors and staff of nurses combating disease and pain, is an invitation to the people to forsake not only the crude arts of their medicine men but their gods as well and to come to the realization that He who heals the body can cure the soul and can bring them life and immortality of life in all its richness.

Precisely the same principles which operate effectively in pedagogy operate effectively here.

First, the evangelist must understand clearly and appreciate fully the people, their attainments and their limitations, to whom his message is addressed. A teacher cannot talk to first grade students on the level of sixth grade instruction and succeed in teaching them anything. Neither, on the other hand, can a person address college graduates as if they were boys and girls just beginning grade school.

The Chinese cannot understand the gospel in English unless first of all they have mastered the English language. But the gospel can be translated into Chinese and applied effectively to elemental needs. The Dean of Students here at Emory, when he was asked once why he was such an effective teacher of college Bible, replied simply, "Long ago I realized I was not teaching Bible. My job has been to teach college sophomores." As a result Dean Rece became one of the most effective teachers in Emory University.

Secondly, the message itself must be put as interestingly and appealingly as it is possible to put it. The worst thing that can be said about a teacher is that he is deadly dull. The worst thing that can be said about the emissaries of the Christian gospel is that what they say appears as if it were irrelevant. Anything in evangelism is legitimate so long as it is effective—that is, so long as it transforms personality, rectifies character, produces love of God and neighbor, and lifts the level of society and the world. Ringing door bells is as honorable and glorious as the preaching of the word from the pulpit so long as the door is opened and Christ himself is introduced and accepted by the inhabitants of the home.

Finally, always and without exception, getting the desired result—the conversion of sinners and the making of bad people into good people—is the only achievement really that counts. The test of evangelistic methods inevitably must be pragmatic. Either they work or they do not work.

Consequently, the old Methodist insistence upon gifts and graces, the tangible signs in personalities won to Christ and established in the Church, as the necessary qualification for the itinerant ministry is applicable still as the only qualification for success as an evangelist.

It behooves the Church, therefore, to adopt and to utilize the most modern and best means, even from secular culture, in making her message heard and heeded over the world. The gospel must be "sold" like any other commodity in the markets of the world. We must do the "best selling job" to be done at all in our day and age. Radio, television, audio-visual aids, good books, great speeches, drama—any other form of art or life must be utilized.

It does not cheapen our message to make it popular. Indeed, if it is not popular, it is not effective. Did not God himself condescend to become a man and did not he popularize what he said in the message of Jesus of Nazareth so that the common people heard him gladly?

But, if evangelism is the methodology of the Christian gospel, then it must be true to the message it seeks to disseminate. As in anything else, for example, pedagogy again, the methodology cannot supersede or transform the subject matter to which it belongs. You cannot teach physics as if it were chemistry. The Latin language is not synonymous with the Greek.

Consequently whatever is done in the name of the Christian religion must be true to its spirit and its ideal. Evangelism, therefore, is rooted and grounded in theology. The concept of God rules its procedures as a king rules his subjects or as the laws of a state govern and characterize the lives of its citizens.

The only evangel whose message is the norm of truth and the vital principle of all accomplishment is Jesus Christ, perfect man and absolute God, who for us men and our salvation came down from heaven to become one of us, suffered death upon the cross for our redemption, the third day rose again from the dead, ascended to the Father to prepare a place for us in the Father's house, and in his own good time will come again and put all things under his feet and all creation shall confess him as God to the honor and glory of God the Father.

The Holy Spirit is the divine agency in the world, working in our lives, making us both to see truth and to become good as Christ was good, and giving us the grace to love and to serve our fellow men. The end toward which we work is the kingdom of God, which, though it exists in its fulness and perfection only in heaven, still, we believe, can be realized, partially at least, by us as a social entity on earth.

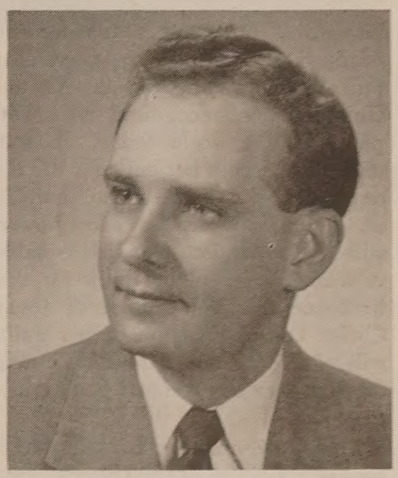
Men as they are redeemed become active citizens of God's kingdom. To them, individual and social righteousness means the same thing. They want to see good men living and working in a good world. They will not be satisfied until injustice, slavery, corruption, and sin are everywhere destroyed and men everywhere can live in love and peace together on earth as they do in heaven.

Evangelism, in the end, therefore, is the most ecumenical of all the tasks of the Church. Properly it belongs only to the whole Church. We do not win men to any particular denominational allegiance. Rather we win them through a particular denomination to allegince to Jesus Christ as personal Savior and to service in his kingdom which embraces all denominations constituted in his name and dominated by his Spirit. One Lord implies ultimately one faith and one baptism.

Co-operation Is Not Enough

By R. RONALD WEAVER

For our ecumenical witness to be effective, The Methodist Church must support the movement by personal encounter rather than by mere institutional co-operation, writes the pastor of Lizton and Salem (Indiana) Methodist Churches.



THE MULTIPLICITY of churches in the face of the claim of the church of Jesus Christ can be understood only as a result of human sinfulness. We are called together by the Spirit of God into a fellowship which is sustained by the Spirit.

This fellowship is the church, the body of the Risen Lord. This church is in the world though not of it. We are called apart from the world, but not out of the world. We remain sinners though we now be forgiven sinners. Hence, the world is brought into the fellowship by these sinners, you and me, thus forgiven and united. The multiplicity of churches is the result of our sin.

As members of the redeemed community, the body of our Risen Lord, we are called to witness to him. The unity of the church is the unity of this witness from diverse witnesses. It is not the credal formulation, as important as that is for those within a confessional heritage, but the proclamation that Jesus Christ is Lord—Lord of heaven and of earth, Lord of time and eternity. The unity of the church arises not from unanimity of opinion with regard to doctrine or polity, but from the unity of him who is her Lord.

As the Redeemer is both God coming to man and *the man* penitently before God, as He is God in humiliation and man in exaltation, so He is the Lord creating His people and this people thus called apart standing penitently before God—the Church in exaltation.

As by faith the individual participates in His penitence, His righteousness, and His fellowship with the Father, so the church participates in His penitence, righteousness, and fellowship. The unity of the church is the unity of faith in Jesus Christ. The unity of the church is manifested in the unity of the witness of the church in which by faith the churches participate.

The Risen Lord has ever stood over his church bringing judgment upon the brokenness of his body. The ecumenical movement has been defined as an act of repentance on the part of the church for its disunity. That the church is in the world is clear from its brokenness. That the church is not of the world is manifest in its act of repentance. The reluctance, however, with which her member bodies enter into the act of repentance renders obvious that the world is still very much with her.

The ecumenical movement calls for a twofold act of repentance. Each communion or confessional body is called (1) to repent for her unfaithfulness to the heritage peculiarly her own and (2) to repent for her faithlessness to the Church Universal by ignoring the claim and witness of her

sister confessions. This means that each church body is called to re-examine and/or rediscover her peculiar historical witness and then, standing in the great choir of confessional witnesses, blend her voice together with theirs in the testifying chorus of the Church Universal. It is only by *encounter* that the individual voices of the choir may be modified and corrected so that together they blend harmoniously in single witness, the apostolic witness, to Jesus Christ.

Even as political leaders of great national powers find that it is "practically impossible" and "politically disastrous" to repent, so the leaders of the great ecclesiastical powers also find it difficult to repent. As the United States, recognized as a key power in the world today, finds it difficult to accept her guilt for the international situation, so The Methodist Church, recognized as a key power within Christendom today, is equally reluctant to accept her guilt for the brokenness of the Church of Jesus Christ. Only conviction of her guilt will motivate The Methodist Church or any other confessional body truly to repent.

To be sure, our church deplores the broken condition of the Church. Yet, does our church accept its guilt for this condition or does it self-righteously cry "shame" and ignore its own complicity? It is true that The Methodist Church supports many councils of churches—international, national, state, and local. Yet, is that support active participation by encounter or is it on the level of mere co-operation? Does our church give of itself or only of its wealth and time? Such co-operation without encounter, such activity without repentance stands under the judgment of God.

"I hate, I despise your feasts,
and I take no delight in your
solemn assemblies.
Even though you offer me your
burnt offerings and cereal offerings,
I will not accept them,
and the peace offerings of your
fatted beasts
I will not look upon.
Take away from me the noise of
your songs;
to the melody of your harps I
will not listen." [1]

Before we rise up in righteous indignation and point an accusing finger at the Council of Bishops or at the General Conference, let us look to ourselves. The challenge of the ecumenical movement is a challenge to the Church of Jesus Christ. However, this Church is the fellowship of forgiven sinners, the fellowship of the faithful. The Church is not an organization or a creed. It is not a group of duly appointed leaders, be they bishops or conference delegates. The Church is a people—a people called by God in Christ to be his people.

The Methodist Church, insofar as it participates in the Church Universal, is that particular people of God called Methodists. The guilt of The Methodist Church is the guilt of the people called Methodists—your guilt and mine. It is we, the average layman and pastor, who must repent. It is you and I who are challenged by the ecumenical movement to repent and to seek out our heritage, in the light of which we are called to encounter other people of God who stand within a heritage other than ours.

We may look properly to our church historians and theologians for guidance as we walk the path of repentance in search of our heritage and of sincere encounter with others. We may look rightfully to our episcopal leaders for representation at the top-level denominational encounter. All of their efforts, however, will be to no avail unless we follow after their leading. The ecumenical movement of today may be said to succeed or fail in direct proportion to the success or failure of "grass roots" encounter at the level of the local congregation of believers.

What the rank and file of the lay and ministerial members of the various participating church groups do in preparation for and assimilation of the forthcoming Evanston Conference of the World Council of Churches is of much greater significance in the life of the Church than that which actually transpires at the conference sessions proper.

The Church as the community of believers created and sustained by the Spirit of God exists in the world in the form of local congregations. It exists in the form of a worshiping community met in fellowship with Christ, her Risen Lord. The ministry of the local church is derived from that of her Lord. This ministry is

> to proclaim the Kingdom to those who are still outside and to manifest the Kingdom in its own community life; to declare Christ to the world and to show the Lord's life and death and risen life within its own borders; to convert the non-Christian and to "edify" the Christian.[2]

It is of the very essence of the ministry of the local congregation to be ecumenical. To interpret the local church to itself in light of the Church Universal is an inescapable obligation of the ministry of that church.

Though the demands of local and connectional machinery are legitimate, the primary task which is ours is ecumenical, namely the proclamation of the gospel. Hence, when we personally repent and accept the challenge of the ecumenical movement, we are but fulfilling that to which we are called as ministers of Jesus Christ.

The particular method which we should employ in meeting the challenge in our local churches is not of primary importance. The Spirit does not provide us with a blueprint, but re-creates our methods and redeems our efforts. By faith we must choose that method which seems most practical and effective for our particular local situation believing that He will redeem our feeble efforts.

The challenge is ours. As Methodists ministers we are called to repent and to lead our repentant people in the pilgrimage to rediscovery of the Methodist heritage and then, in light thereof, to personal encounter with other people of God who stand outside of our heritage and within one of their own.

Together with these people, in the unity of the faith, we are called to bear witness to Him who is our Redeemer. In humble repentance let us join with them in the choir of the faithful in heaven and earth as together we lift our voices and sing as the Church Universal, "glory to God!"

[1] Amos 5:21-23.

[2] T. W. Manson, *The Church's Ministry*, Westminster Press (out of print), pp. 58-59.

PREACHING

Planning a Year's Preaching

By HOOVER RUPERT

"The planning parson is never pushed for something to preach about," says the minister of First Methodist Church, Jackson, Mich. Here he tells in some detail how he plans a year's preaching calendar and the advantages of such a system.

PREACHING is a combination of inspiration and study, of divine leading and human effort. Neglect either of these factors and the sermon will suffer. So will the congregation. And the preacher himself should suffer most because of his failure!

Get two or more preachers together and it will not be long before the conversation will include, "What are you preaching about next Sunday?" Or, if it is the Monday morning ministerial post-mortem in the downtown homiletical quarterbacks' club, the question will be, "What did you offer them yesterday?"

The problem of sermon preparation is always with us. Few of us could very well "weasel out" of the accusation of possessing a "homiletical mind" which sees sermons in stones and stories, in sports and shops. Our homiletical radar is always attuned to possible messages. Most of us have our sermonic Geiger counters working full-time searching for some rich find of homiletical ore.

My belief is that the best combination of planning and spontaneity in preaching comes from a long-range preaching program, planned well in advance. Through the brief years of my preaching ministry I have followed the practice of planning my preaching program a year in advance. To those who do not follow this plan, three questions may immediately occur: why do it; how do it; what are the results?

A planned program of preaching *gives one's message organic wholeness* and avoids the fragmentary, unbalanced approach of a spasmodic Sunday to Sunday effort. The minister should consider his preaching impact on a long-range basis rather than focusing attention exclusively on Sunday as a self-contained island in the preaching calendar. Such long-term planning can avoid a one-string emphasis and provide a symphonic result. In this planning the minister takes into consideration the needs of his own congregation and seeks to minister to those needs on a long-range basis.

One test of this can be to put yourself in the place of the faithful attendant who is in the congregation Sunday after Sunday the year around. Does he have the feeling the man in the pulpit is going somewhere? Is the underlying purpose of his preaching felt in the perspective of the year's sermonic effort? Can he feel direction and unity in the pulpit program? These are questions which deserve an honest answer from the preaching minister.

Moreover, such planning provides for the preacher *a subconscious process of preparation.* To the preacher who makes each Sunday an isolated homiletical adventure, however effective a particular sermon may be, there comes the sinking feeling on Sunday night that it is a scant six days until next he must stand in the pulpit. The planning parson never is pushed for something to preach about. The pressure of next Sunday is always on him, but not in the sense of a desperate search for a theme.

Subconscious preparation can be seen in the fact that one's reading feeds the mind and spirit and is not merely homiletical grist for the mill of a particular sermon. Indeed that mill has more than it can care for if through the year the preacher has been soaking up ideas, spiritual resources, and types of treatment for the sermons or series that are on the preaching calendar.

The gathering of material for a given sermon is facilitated by the long-range program. Hardly a book or an article will fail to yield ideas, illustrations, and general help somewhere along the pulpit schedule. One's reading schedule can be geared to the preaching program, and thus does double duty.

A planned program *puts preaching in the perspective of the total pastoral task.* It labors the point to mention in this periodical that a preacher does more than sermonize. Yet, I think many of us are guilty of isolating the various phases of our pastoral task and thus failing to see the total job in perspective.

Preaching relates to pastoral work and to administration. One who is not close to his people will have difficulty in preaching to their needs. One who fails to see the relation of the pulpit to the church school, the administrative tasks, and the organizational program of his church, will find his preaching not as fruitful as it can be. But the total ministerial task seen in perspective stresses the importance of preaching as a vital part of the preacher's work. And the tremendous educational potential of preaching is realized only when there is a long-term preaching program which combines spontaneity and planning, inspiration and study.

Here is no definitive answer to this somewhat presumptuous question. What follows is simply one

man's method.[1] It is outlined in ten steps, described as follows:

1. Each spring I circulate a "sermon questionnaire" to my entire congregation. In it are suggested areas which the preaching program might include in the coming year. It would take at least three years of preaching to cover the areas listed. The congregation is asked to check the areas of their interest. Ample space is provided for their original suggestions, and there are many who make full use of the space for their ideas, helpful and otherwise.

2. Having compiled the congregation's suggestions, I spend the summer months preparing the general outline of the preaching program for the year beginning September 1.

3. Important to this summer process is my "sermon seeds" folder, which all year has been receiving notes, clippings, subjects, those paragraphs that come out of flashes of momentary inspiration known to every preacher. Some of these have been in the folder for three and four years. Some will still be there three years from now!

I read every line and phrase in the folder, sifting them out, making further notes, and comparing them against the results of the questionnaire. I remove those ideas that duplicate the previous year's preaching, and analyze the coverage of essentials in the past year, as well as those essentials in the coming year.

4. To begin the actual recording of themes, I list the Sundays by date. First I fill in the dates in the church year. I do not follow closely the Christian calendar, although there is much to be said for doing that. The Sundays of Advent and of Lent are noted, however, as well as Universal Bible Sunday, Reformation Sunday, and Mother's Day.

Other Sundays on our local calendar (many of which are universal) include Church School Dedication Sunday in September, Student Recognition Sunday in December, Anniversary Sunday in January, Confirmation Sunday for Youth Membership Class in April (*after* Easter), and Commencement Sunday in June when I preach a commencement sermon for our local church's graduates.

5. List the proposed series of sermons and fit them into the schedule. Some of these will include special Sundays, as for instance, the sermon for Bible Sunday is a part of the annual Advent series of sermons.

6. List the theme or subject for every Sunday of the year and record it on the preaching calendar. This process takes several weeks if done in the regular schedule of study, several days if done on vacation.

7. Prepare a folder for each sermon series or for each month's preaching program. Into these folders will go the ideas, quotations, illustrations, and suggested developments that may occur or appear during the coming months' reading and study prior to the Sunday involved.

8. Current books already in my library, or those to be purchased, are scheduled into my reading program to coincide with specific preparation for a given sermon or series.

9. The pulpit schedule[2] for the period September 1 through July is printed in a folder which is mailed to every member of the congregation.

10. The specific preparation of a given sermon begins following the manuscript writing of the previous sermon. Normally this would be Thursday of the prior week. However, Thursday through Saturday morning's study hours are shared with the imminent Sunday's sermon in its final polishing, and with other writing chores.

Monday morning the actual sermon preparation begins. I try to have my outline completed by Tuesday noon, and write my manuscript in full by Wednesday noon. Sometimes this is Thursday; rarely, in emergency, Friday, but never Saturday. The manuscript is read aloud in the study once a day until Sunday, the outline is committed to memory, and only quotations are taken as notes into the pulpit. The congregation is provided with a sentence outline summary of the sermon (about 300 words) in the printed bulletin.

Results

One needs to see the *dangers* of such a process. Legalistic rigidity is a danger if one feels he must stick to the announced schedule. I do not feel this obligation and on occasion have changed my plans—but always some weeks ahead of the Sundays involved.

Occasionally one will miss a timely emphasis through sudden developments either in church or nation. Also, one faces denominational problems as when an area-wide emphasis is announced that does not coincide with your plans! Then there is the subtle danger that one is prone to assume the big job is done when the themes are down on paper. It has only begun!

Such a planned program *keeps alive the congregational interest in the preaching program.* When a given series is announced, those who indicated interest in it through the questionnaire feel they have a personal stake in it. Many members tell me they keep the schedule and often make special efforts to get to the service for a particular sermon. More important than this, the congregation knows that a planned program of preaching is not haphazard, but rather that the preacher has made long-time preparation for a sermon.

The planning preacher has *a sense of direction* in his preaching program. This is of value both to preacher and congregation, for they catch the perspective of the pulpit program and are not inclined to judge by any given sermon—good or bad, complete or incomplete.

This sense of direction helps the minister in unhurried, unpressured preparation for preaching. Good sermons are wrought by long-term planning, hours of devotion and prayer and hours of study and preparation —more than a congregation can dream of!

Finally, my brethren, if we are to preach at our best, it will be the result of a *combination of inspiration and maturation.* Good preaching is always inspired of God. But preaching to be great preaching must include the process of maturation. This I believe can come only as we engage in long-term planning in our program of preaching.

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[1] Books I have found helpful in this area include: Andrew W. Blackwood, *Planning a Year's Pulpit Work* (Abingdon Press, $2.50); W. L. Stidger, *Planning Your Preaching* (Harper & Brothers, out of print); Weldon Crossland, *A Planned Program for the Church Year* (Abingdon Press, $2.00); and Donald Macleod (ed.), *Here Is My Method* (Fleming H. Revell Co., $2.50).

[2] The author will send a sample copy of his most recent questionnaire and the printed pulpit schedule to any who address a request to him.

The Preacher as Teacher

BY THOMAS FRANKLIN HUDSON

The preacher who fails to see the teaching values of the sermon is missing an opportunity, says the pastor of First (Presbyterian) Church of Oakland, Calif. He shows how he has used the teaching sermon and mentions some series he has tried.

EVERY Christian preacher is an evangelist. The great commission of our Lord compels us to *go . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Matt. 28:19-20, K.J.V.). After they have become converted, however, they must not be left on an infantile spiritual level. Having fed them with milk, our task is then to feed them with meat. Ideally, the evangelized should then become evangelists, supplementing the work of the minister in bringing others to Christ.

But if they are to do this work, they must be prepared for it. Many pastors have made valiant efforts with adult discussion groups, seminars, and Bible classes, but the demands of time both on them and on their laymen make it most difficult for effective teaching to be accomplished through these media. Because people find it impossible to attend all class sessions due to the pressure of other demands and appointments, continuity is hard to achieve.

The pastor has a great opportunity, however, through the use of *the teaching sermon.* It is possible, through a diligent use of this instrument to accomplish a great deal more than is commonly achieved.

This does not mean the permanent substitution of the teaching sermon for the evangelistic sermon. But it does require that the alert minister will see to it that a healthy balance is struck in his preaching diet so that both emphases shall receive at least equal consideration.

What ground shall the minister cover in his teaching sermons? He must beware of taking too much territory in any given series and, above all, he must be certain that he uses language his people will understand.

Moreover, he must not weary his people. Four or five sermons on any given general subject should be the maximum. In plain language and simple manner, he is endeavoring to build his flock up in the faith so that they may give cogent reasons for their loyalty to Christ's Church.

A series of sermons on "The Background of the Gospels" will prove to be warmly welcomed by most congregations. I did this last year, spending one Sunday morning on each of the four Gospels.

On the whole, I think it is best to take them in chronological order, showing that Mark was the first and simplest of the life stories of Jesus, developing out of the oral tradition. The preacher may point out its straightforward method of narration and call attention to its paucity of details.

Matthew can be shown as the "Jewish" gospel, slanted to appeal to those who wished to link Jesus with the Messiah of Hebrew tradition. Luke may be presented as appealing to the larger Gentile reading public, the Gospel being the first book of a two-volume work on the early history of Christianity. Reference may be made to "Q," the common source which both Matthew and Luke used in addition to Mark's basic Gospel account. The people are then ready to appreciate and understand what the evangelist John set out to accomplish in his deeper and more mystical biography.

The congregation is then prepared for a series of sermons on "The History of the Christian Church." This should, of course, be simplified considerably, but it is a subject concerning which the average church member is woefully ignorant as well as one upon which he realizes he needs to be informed.

If the series is compressed into five sermons, a suggested division might include: (1) From the Beginnings to Constantine; (2) The Imperial State Church; (3) The Middle Ages; (4) The Reformation; and (5) The Modern Religious Situation. Many a church member is often asked questions by outsiders pertaining to the historical background of the church. Few are able to furnish the answers.

A series on "The Prophets and Their Message" is one that always arouses the interest of the congregation. The sermons in this category should include a brief biographical sketch of the figure involved, plus a summary of his message and an emphasis upon how it was unique as contrasted with the teachings of his contemporaries.

Again, the caution must be made to limit the number of sermons in the series to avoid the temptation of trying to cover the whole gamut. A suggested five would include: (1) The Two Isaiahs; (2) Jeremiah—Spiritual Versus National Religion; (3)

Ezekiel and the Idea of the "Holy"; (4) Daniel and the Apocalyptic Type of Literature; and (5) Hosea and Amos—Love and Righteousness.

"The Gist of the Epistles" can be presented in a variety of ways, and the minister who is aware of his teaching responsibility will not miss covering these books. I think it can best be accomplished by using a grouping which might include the following headings: (1) Romans; (2) Corinthians and Thessalonians; (3) The Other Letters to the Churches; (4) The Pastoral Epistles; and (5) The General Epistles. This choice, of course, is very arbitrary.

Since the Epistle to the Romans in many respects presents the unique and distinctive "gospel" of Paul, it seems not only to offer the opportunity for a fine introduction to the entire series but also to demand individualized attention. Each sermon should present not only the central idea of the various letters but also their background and the needs they attempted to fulfil.

A particularly favorite series of mine was one that I privately labeled "Rescuing the Book of Revelation From the Hands of the Cranks," but which I publicly announced as "The Purpose and Message of the Book of Revelation." Unfortunately, we have left this part of the New Testament to be interpreted almost exclusively by the premillenarians and dispensationalists.

We have failed, by and large, to inform our people concerning its historical purpose and message. Outside of an occasional sermon on the text, "*Behold, I stand at the door and knock,*" or an application of the illustration concerning the church of Laodicea as being typical of the spiritual tepidity of our own congregations, we have ignored the Book of Revelation entirely. Any good commentary, such as the latest one in the English "Torch Series" (by R. H. Preston and A. T. Hanson, Macmillan Co., $1.75) will greatly assist the preacher to discover how he may make this book meaningful to his congregation in four or five sermons.

"Self-Portraits of Christ" offers a splendid background for the teaching sermon. The messages of this series may be based on such texts as "*I am the vine*" (John 15:5), "*I am the bread of life*" (John 6:35), "*I am the good shepherd*" (John 10:14), "*I am the way*" (John 14:6), "*I am the light of the world*" (John 8:12; 9:5), as well as others which the minister may choose to select.

Allied to these, though entirely different, would be five detailed portraits of the Master as drawn from the four Gospels and Paul. [See the recent series in THE PASTOR by Albert E. Barnett on portraitures of Jesus in the Gospels, Jan., p. 8; Feb., p. 8; Mar., p. 24.] The latter series would differ from the one on "The Background of the Gospels" by concentrating exclusively on the picture of Jesus as revealed by the four evangelists and the great apostle.

A series of "Personal Interviews With Jesus" offers a tremendous variety of individual subjects. Once more, the caution must be raised against making the list too lengthy for one series. Perhaps two or three series at different times of the year, with different individuals in each case, is the best way to deal with this material. Certainly, among the characters who met the Master who should not be overlooked would be Matthew, Zacchaeus, Nicodemus, the Samaritan woman, and the rich young ruler.

A series on the great doctrines of the church should be preached every two or three years, though, I think the minister might want to phrase the title of his general subject in somewhat different wording, such as "What We Believe" or "The Fundamentals of the Faith."

The month of January is a good time to use such a subject as "Christian Stocktaking," in which is considered, Sunday by Sunday, what the church stands for and how it may apply its faith to the problems of the age in which we live.

Last spring, immediately after Easter, I preached a series of sermons in which I actually announced the general title as "Christian Doctrine." The individual subjects for five consecutive Sundays were "The Doctrine of Creation," "The Doctrine of Man," "The Doctrine of Revelation," "The Doctrine of Redemption," and "The Doctrine of Immortality." I believe that I am safe in saying that never was church attendance greater in my own congregation, and the members stayed with me throughout the entire series.

People are entitled to receive some of the deeper things of the Christian faith. The communists inculcate the doctrines of Karl Marx into the minds of their followers. The lodges require their members to learn their rituals and histories. Even college fraternities demand that their neophytes become imbued with the glory of the past history of their respective societies.

The church must do no less. Let us evangelize with vigor; but God forbid that we should stop there. Let us mature our converts in the precious knowledge of the faith. And let us do it through the medium of the pulpit!

Negroes in the South

We could put the United States into Africa four times. In this huge African continent all the states but three are ruled by a handful of whites.

Millions of Africans have accepted Christianity. Our missionaries have told them that all men are equal in the sight of God. The Africans are now saying that it is not enough to be equal with other men only in the sight of God.

Our old American problem of racial segregation is spreading like a prairie fire over South Africa. We need to examine our own attitude on "racial superiority."

In a study of 483 different communities in the South made by the Rural Department, Drew Seminary, Madison, N. J., it was found that in 280 of these communities (over half) the relationship between whites and Negroes was one of complete isolation or antagonism.

This study included 570 Negro churches. Only two of their pastors were members of an interracial ministerial alliance. This report of 104 pages (40c) shows the actual conditions of the race problem in our own country.

WHITSUNTIDE PREACHING--I

The Season of the Holy Spirit and of the Birth and Expansion of the Christian Church extends this year from June 6 through August 22. Here are one minister's ideas for preaching during this season. The liturgical color for Whitsuntide is red.

Person and Work of the Holy Spirit

June 6, Whitsunday or Pentecost. Acts 2:1-3; John 16:5-16.

An appropriate theme for this Sunday would be "The Person and Work of the Holy Spirit." If this subject is too much for one sermon, it could very well be divided, preaching on "The Person of the Holy Spirit" at the morning service, and and on "The Work of the Holy Spirit" at the evening service. No preacher is likely to exhaust either of these subjects in one sermon, but a thoughtful treatment would be profitable for both preacher and people.

Excepting the subject of the Trinity, this is perhaps the most difficult subject with which the preacher has to deal. It is the more difficult because of the materialistically conditioned mind of his hearers. This sermon should help people to see that there is something else in this world other than the material, and that this "Something Other" is just as real as anything they can place their hands on.

The hardest thing for us to get across to people is that there is a Living Person in the world who cannot be seen. They will agree that "God is Spirit"; and yet they want to clothe him in physical form. A person is not essentially a body. When we speak about "personality" we usually think of what presents itself to the eye, but the real person is back of what the eye sees—that intangible invisible something.

When we speak about God as a person, we mean that which characterizes all personality—the Spirit. All our relationships to God are spiritual. If there are distinctions between Holy Spirit and God they are hard to define, for, if "God is Spirit," then "Spirit is God." If we want, we may speak of God in the sense of Creator, the Maker of all things. We may also speak of him as being active in history, which would be the work of God as Holy Spirit. The main point is, the Holy Spirit is God, real, present, active in our world.

What about the relation of the Holy Spirit to time? Did the Holy Spirit come into the world on the Day of Pentecost for the first time? Has not the Holy Spirit always been in the world? Personally, I think he has. Such references as Exodus 31:3 and Judges 6:34 bear this out.

In what special sense did the Holy Spirit come into the world on the Day of Pentecost? God has always been in the world in his fulness, ready to reveal himself to his children. He can reveal himself only in proportion to the readiness and preparation of his children to receive him. There was an unusual manifestation of the Spirit of God on the Day of Pentecost. The times and conditions were ripe for such an experience.

The Day of Pentecost was an epochal experience which had to happen. The question is, did God withhold his Spirit from men and then in one sudden dash turn his Spirit loose upon the earth, or was he here all the time in his fulness waiting for men to meet the conditions of receiving him? He came not only on the Day of Pentecost, but many times since, and will do so again and again when the church meets the conditions.

In preaching on "The Work of the Holy Spirit" you will naturally speak of the conditions to be met in order to receive him, you will speak of him as Comforter, Guide into truth, and as Power. These topics are set forth in the second Scripture lesson.

Father, Son, and Holy Spirit

June 13, Trinity Sunday. Revelation 4; John 4:19-26.

So far as I know there is no specific statement in the Scriptures that says that God is three persons in one—we simply arrive at this conclusion by putting together various scriptural statements. In the Scripture for today Jesus speaks of God as Father and as Spirit, and adding to this the Incarnation of God in Christ we have the three in one. We are dealing with deep mysteries here, and our little minds are not capable of taking it all in. Let us approach them in humility and with an open mind, and not as one who has conclusive light on the subject. (For a profound theological discussion of this doctrine, see *The Doctrine of the Trinity*, by Leonard Hodgson, Charles Scribner's Sons, $3.00.)

Logical thinking about the Trinity would be to think of God in his three manifestations: (1) as Creator, *In the beginning God created . . .*", (2) As Incarnate in a person, Jesus, and (3) as Holy Spirit.

When we say "God" what do we mean? Do we mean, "God, Son, and Holy Spirit," or do we mean God as Creator, or do we mean the Spirit of God, or God in Christ? Usually we do not stop to make distinctions. But we are stopping now to make distinctions. Do you think you can do it satisfactorily to your people, or perhaps to your own mind? It is quite an order. Why do we not face it, and be honest about it?

It may be that the sun can help us out. There are three manifestations of the sun—light, power, life. Light comes from the sun. Life comes from the sun. Power comes from the sun. God manifests himself in his creation, in the all-pervasive presence of the Holy Spirit, and in the person of Jesus Christ.

It is easy enough to just say "God" and leave it at that. God as Spirit becomes more difficult to the mind. God is Christ, Christ equal with God, "one who has seen Christ has seen the Father." This is as difficult for the human as either of the other concepts of God. (See *God Was in Christ,* by D. M. Baillie, Charles Scribner's Sons, $2.75; especially chapter 6, "The Incarnation and the Trinity.")

While we face the difficulties of grasping the doctrine of the Trinity, we are at least able to say:

1. "God the Holy Father" is creator of the universe. He is the one uncaused Cause back of all creation.

2. "God the Holy Son" is the perfect revelation of God the Father. There is nothing in God that is not in Christ. Jesus came into the world to reveal God in a fashion that would help man to understand better what God is like.

3. "God the Holy Spirit" is everywhere in the world as an invisible Power, Comforter, Sustainer, and Guide.

Growth of the Kingdom

June 20, Second Sunday after Pentecost. Colossians 1:9-20; Matthew 13:31-33, 44-49.

Here we have two parables illustrating the Kingdom's growth, emphasizing two qualities of the process—gradual growth and silent growth. If one is preaching only one sermon on today's theme he may want to use "The Silent Power of the Church" as a subject. Though we cannot always identify the Church with the Kingdom, yet it should approximate the Kingdom. "The Growth of the Kingdom" is a good subject, using the parable of the mustard seed as the text. Tracing the growth of the Church from its small beginnings to its world-wide coverage of today is a comparatively simple sermon to produce.

As *The Interpreter's Bible* (Volume 7, p. 416, Abingdon Press, $8.75) suggests, the parable of the mustard seed is one of hope. The note of triumph and optimism would be the mood in which such a sermon would be cast. It is a note that needs to be sounded in this day that is so full of prophets of gloom. Our progress has been slow, yet we have come a long way in spreading the Good News.

The greatest single power for good in the world is the power of the gospel of Christ. Wherever this gospel has gone it has lifted men out of the night of superstitions, poverty, ignorance, and fear. Christianity has brought a higher standard of living. It has built hospitals and homes, churches and schools. It is the influence that motivates the vast amount of welfare and humanitarian work of all our civic and social institutions.

The Sunday evening sermon could be on "The Silent Power of the Church." The parable of the leaven is the one to be used here. Here is an opportunity to speak a sane word of warning about the cult of noise. One brother said to me, "People do not shout like they used to." By this he was saying, as I happen to know, that people are not religious like they used to be. There is still plenty of noise in the name of religion. The Bible burners and their ken are seeing to that.

Whether one or two sermons are used, the theme for this day is "The Kingdom of God." That is what Jesus is talking about in these parables. He took for granted a belief in the Kingdom. Here he is trying to open up the manner in which it comes. A man does not have to know much to see that the kingdom of God grows from within. We use a wrong term when we talk about "building the Kingdom" as though one is building the Kingdom by magnificent edifices, elaborate programs, and endless activities. The Kingdom's growth may produce some of these, but these do not produce the Kingdom.

Jesus had a great deal to say about the kingdom of God, but he always emphasized that "the kingdom of God is within you." He spoke of the nearness of the Kingdom, and not merely the rule of God in some far-off day. The rule of God was present in Christ's own ministry.

For a readable account of what the Kingdom can mean to modern man see *The Kingdom of God,* by John Bright (Abingdon Press, $3.75), especially chapter 9.

How Much Do We Care?

June 27, Third Sunday after Pentecost. Ephesians 3: 1-13; Matthew 9:35-38.

"Compassion"—what a word! Translated it is much stronger. It implies "pain of love." As Jesus looked on these crowds, harassed and helpless, like sheep without a shepherd, he loved them so much that it hurt.

"The compassion of Jesus is not patronizing. Men are brother men, not 'cases' or 'unfortunates,' or even 'disadvantaged.' His compassion is not a devious movement through organized channels . . . but direct—man to man, and heart to heart. The compassion of Jesus was not shallow or sentimental . . . . not a mere palliative" (*The Interpreter's Bible,* Volume 7, pp. 360-61, Abingdon Press, $8.75).

The ministry of the church succeeds in its primary mission of the salvation of men in proportion to its compassion for men. The church that cares is the church that saves. By compassion we make the sins and sufferings of others our own. The only real progress the church has ever made has been when it made of itself an offering for the sins of others.

The sin of the church today is its ease and luxury. We build great church edifices, adorn them with appropriate symbols of our faith, establish beautiful orders of worship, cushion our pews, air condition our sanctuaries, and rest back on our physical and liturgical achievements, saying to the harassed and helpless, "Here it is, come and get it; if you do not come it is not our fault." They are not coming to "get it" until the church cares so much for them that it hurts.

Do you know of any person who does not know Christ? Then you know a person who is not getting along very well, for no person gets along very well without Christ. Has Christ done anything for you? Do you know his forgiveness, and do you have that peace which he alone can give? Then how can you be so quiet and complacent about it? These are the questions we need to put to ourselves as preachers.

How long has it been since we lost a night's sleep or could not eat because we were so concerned for some man or woman who was "harassed and helpless, like sheep without a shepherd?" How much does the church care?

Citizens of Two Worlds

July 4, Fourth Sunday after Pentecost. Hebrews 11: 13-16; Mark 12:13-17.

Since this is Independence Day one will want to deal with some aspect of what the day stands for. I would suggest that the Marcan text be used for the morning service. A good subject would be, "The Foundations of Freedom."

The greatest document in political history is the Declaration of Independence. The greatest lines ever penned by free men on the American continent are the first three lines of the second paragraph of that document: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

The Declaration of Independence is more than a political document. It speaks about the fundamental principles of freedom.

1. "Self-evident truth." Truth is fundamental to freedom. Freedom can never be built on a lie. Keep men in ignorance and you keep them in bondage. The supreme political example of this today is Russia.

2. The second foundation of freedom set forth in the Declaration of Independence is the elevated dignity of man. God created man in his own image. This is a great claim to make for man. It means that man is not a thing, though his body obeys the laws of physics. He is not an animal, though his organism responds to all the biological processes. God and man belong in one great bundle of life.

3. The third fundamental of freedom set forth in the preamble of the Declaration of Independence is faith in God. The foundation of American liberty is laid first of all in the character of our fathers who believed in the equal rights of men, and in justice to all, but above all who believed in God and had a firm reliance on him. In a very real sense the history of religion in America is the history of America itself.

Establishing a Counseling Center

By HOWARD E. MUMMA and CARL A. NISSEN

The pastor of Broad Street Methodist Church, Columbus, Ohio, and an associate who helped him set up the counseling service, here tell how the center was inaugurated in this downtown church and how it has helped people.

THE marriage counseling service at the Broad Street Methodist Church did not spring up overnight. The center had a long period of preparation. The experience of the pastor, the presence of leading laymen of the official board who saw the possibilities of such a venture, and the availability of a well-trained and consecrated counselor were important factors. The counseling service was opened in the church in October, 1952.

Securing Counselees

The first few counseling cases came as a result of the usual method used by a church to communicate its activities to the membership. An announcement was printed in the church bulletin, announcements were made from the pulpit, and it was mentioned in the daily press.

A letter was sent to the pastors of all Protestant churches in our city telling them about the counseling service and making it available to any of their constituents who might need it. Cases were referred to the counselor by the pastor and associate pastor of our church when people came to them for help; and the ministers found that the need was for counseling rather than for advice and instruction. Cases were also referred by others.

Another source for the counselees was a class taught by the counselor during the first winter months. The class met in the church on Thursday evenings. Its topic was a study of the growth and development of personality. From the membership of this class, and from the friends of members of this class, another group of counselees appeared. In fact, during the later months, it began to appear that the counseling time required was more than twice that anticipated.

The number of counselees who came for help were few at first; then as the center became known and former counselees and their friends began to talk about the service, plus those who came as a result of the class on personality development, the case load became so great that it seemed for a time that the center would be compelled to limit its service. This was not done because as spring began to change into summer, the number of counseling cases began to level off at a load which was high, but not overburdening.

The vast majority of the counseling cases came from the membership of the churches. Very few come from the immediate community of the church, other than those who are members of the church.

No regular counseling hours were scheduled. Counseling cases were heard almost any time, from early in the afternoon to 9:30 in the evening. The counselor's first obligation was to his major employer, Ohio State University (where he teaches sociology), and this obligation limited the specific hours he was available for counseling plus the number of hours he could devote to counseling in one week.

As a group to establish and maintain contact between this new service and the membership of the church, a counseling committee was appointed. The skill with which this committee was selected had much to do with the success of the counseling service. The chairman of this committee and one of its members assumed responsibility to be present at each class session and to report attendance.

The Counselees

To get across to the people of a large community or a large church *what is meant* by counseling is not easy. Some interpreted the announcement to mean that the counselor was a psychiatrist; others thought that he was a psychologist; others, that he was the assistant pastor, or that he gave expert advice, of the kind one reads in the newspaper on "how to be happily married." The variety of counselees, from the point of view of their needs, attested to this confusion of understanding as to what counseling is.

These are some typical cases:

A young woman, married, pregnant, had been deserted by her husband. She had no relatives in the state, and no personality resources to which to appeal or on which to build an organized life. She was an attractive young woman, seventeen years old, whose mental and emotional development had stopped somewhere between the six- and ten-year-old level. She permitted us to send her home to her mother until after the baby was born. The counselor saw her off on the bus home.

A married couple who had three children and who were both so emotionally immature and tense that they did not understand each other came in for counseling. The man appeared to be more in need of aid than the woman, and since he was a veteran, he was referred to the Veterans' Administration psychiatric service. He has been greatly improved.

The woman has not responded well. She was reared in a small Kentucky village and is enjoying the freedom of a large city too much to sense her real needs, or those of her children and husband. This case may be reopened at any time.

A young businessman, a member of the church, had a war experience which led him to an incipient case of conversion hysteria, characterized by the paralysis of one arm. This was a psychiatric case and was referred to the Veterans' Administration. This man had an aversion—a negative attitude—toward psychiatry and psychiatrists, and counseling in this case was a matter of getting at the source of this attitude and aiding the counselee in eliminating it. Not only did he go to the Veterans' Administration, but he went with a positive, co-operative attitude.

Many cases were married couples who had been married from fifteen to thirty years, and who had over a long period of time developed a misunderstanding which had become reinforced by negative attitudes, due to consistent and continuous frustration on the part of each in terms of their expectancies from the other.

Basic in each of these cases was a difference in the social class of family background of each of the couples. This posits not only a different interpretation of, but a different attitude toward, every aspect of life. In the family such aspects as manners at the table, evidences of being considerate of each other, marital relations, and the use of time and money were the crucial points around which these frustrations centered.

Counseling in such cases involves the interpretation of each person to the other and of the re-establishment of communication between the couple. This is often impeded by the fact that only one person of the couple is willing to be counseled.

No premarital counseling has yet been requested, but counseling early in marriage is not uncommon. Most of these cases appear to have grown largely out of a differential interpretation of the role of husband and of the wife on the part of each of the persons involved. The extent to which such cases respond to counseling is directly related to the stability of the personalities of the individuals. The lower the personality resources, the less likely it is that the couple will accept an adequate amount of counseling.

Some psychotherapy, usually reserved for psychiatrists, psychoanalysts, and clinical psychologists, automatically becomes the function of all counseling. One case of this kind was concerned with an unconscious connection between an early childhood experience which led to nightmares and the current inability to get a night's sleep after seeing or hearing any direct reference to death or to a funeral. This case was successfully treated in four counseling sessions.

From October 15, 1952, to July 30, 1953, twenty-five persons or families were counselees in 151 counseling sessions. Such sessions averaged one hour and twenty minutes each, running from fifty minutes to two hours and a half.

It was the intention to run each counseling session for one hour, on the theory that at the end of an hour of concentrated counseling both the counselee and counselor are exhausted. However, many of the counselees have been able to participate only after several minutes of idle talk or rapport conversation. Others have just gotten into some important aspect of the difficulty toward the end of the hour, and the counselor hesitated to terminate the session by the clock. The writers estimate that approximately two hundred fifty hours were given to actual counseling.

In addition to these, many hours were invested in recording the sessions and in analyzing the cases. The counselor did not keep an accurate record of the hours employed in the various aspects of the counseling, so he could give only an estimate. His estimate was five hundred hours, to which should be added travel time.

Perhaps one might mention that the appointments sometimes came at unusual hours. One counselee could be seen most conveniently right after church on Sundays. The counselor then often had a late Sunday dinner. His calendar indicates that a number of appointments beginning at 9:00 P.M. and continuing until after eleven o'clock.

The room which was provided by the counseling committee is on the second floor of the church. The room was redecorated and furnished under the direction of a firm of interior decorators. The result is extremely intimate, restful, and confidence inspiring. Many a distraught person has come into that room full of tension; but upon sitting down, and sensing the atmosphere of the room, has breathed a sigh and has relaxed.

Keeping Records

The counselor prefers to have a recording of each interview. When a recording is made, this is listened to either wholly or in part by the counselor after the interview, and notes are made from the playback. Under no circumstances would the counselor make a recording of an interview without the express consent of the counselee, and this consent is recorded on the tape.

Having the counselee sign a statement might have been a better plan, but it was feared that this would frighten too many. At least, until the tape is erased, the consent of the counselee is on record. If the counselee hesitated to give his consent to have the interview recorded, he was assured that no recording would be made and the counselor requested permission to take notes during the interview. Only on one occasion have both requests been denied.

The counselor assures the counselees that everything that is said and every expressed emotion will be held in strictest confidence. When permission for both recording and notes is refused, the counselor makes mental notes which he records immediately after the interview.

The records of counseling cases should be available at all times, but it is the counselor's responsibility that they be kept from the prying eyes of others. Therefore, the records should be kept in a steel, locked, filing cabinet. This gives added assurance to the counselees that the entire counseling session is held in strictest confidence.

Goal of Counseling

The goal of counseling is to aid the counselee in achieving the best, or highest, level of adjustment to life of which he is capable in terms of his resources. It will not lead all families to have an "ideal" family. This would be attempting to induce all families to be largely a duplication of that family. It will, to the extent it is successful, lead all families to be happy and satisfying.

These families will be dynamic and growing and interrelationships of its members will become more and more co-operative and intertwined. Such a family is one on which a person can depend. This gives each member a sense of security, so that each can face the problems of life with more confidence.

It is the understanding of the counselor that the marriage counseling center is not a technique or a means of proselyting members from other churches. That is, it is not specifically a means of getting members into the church. When it appears that the counselee family could best be served by membership in a certain church (not necessarily *our* church), the counselor believed it consonant with good counseling methods to work toward such membership.

Though the counselor was employed by our church, he conceived his function to be working for God and for Christ and was expected to exert every effort to guide people to a more wholesome concept of and relationship to God.

The relationship with other counseling agencies will need to be established over the years. There is no ready yardstick by which one can measure the effectiveness of any one counseling program. Other agencies may look askance upon a newly established counseling service, not necessarily doubting its legitimacy but waiting to see. So far, the formal relationship is cordial with every other counseling service in the city.

One test of acceptance is: Has the agency been successful in referring cases to other agencies and have reports of progress been received when they were requested from the referred agency? This has been done.

Another test is: Do other agencies refer to this agency? This has happened on two occasions. A psychiatrist referred a case that required counseling rather than psychotherapy, and another counselor referred a case to our service since the counselee was a Methodist. This leads us to believe that the agency has been accepted.

Fees

One of the pastors of our church, preferably the senior minister, tries to interview every person who comes for help, at the beginning of the relationship if possible. No charge is made for this initial interview. If the person becomes a counselee, he is asked to make a direct contribution to our church after each counseling session. No specific charge is made, though everyone is expected to pay. Members of our church who regularly contribute are not expected to contribute more for counseling. The counselor is on a salary and receives no fees.

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with someone seeking help. This one concerns a woman whose parents have advised to get a divorce but who has a religious conflict. Evaluation by our consultants follow the report of the call.

Introductory remarks: The phone rang. "Is this the pastor of the church?" came a voice over the phone. "Yes." "This is Mrs. Brown (*she began to sob*); would it be possible for me to see you right away?" "Yes, I will be able to see you for one hour. At 7:30 I have to speak. If you could come at 6:30 I would be very happy to talk to you."

The Call

At 6:30 Mrs. Brown came in, she had a very shy look upon her face. After exchanging greetings I remarked that I was happy to have her in our church as a new member and that I was also happy to be of service to her this evening. She took her seat and looked at me, and said rather nervously, twisting her handkerchief in her hands: "I didn't want to do it."

Pastor. What?

Mrs. Brown. I didn't want to get a divorce, but my parents insisted. Mother and Father felt he was not the right man for my husband.

Pastor. And what makes your mother feel that way?

Mrs. Brown. Well, she is working on her doctor's degree at the university and she feels this young man is mentally upset, and after I left him, she insisted that I get a divorce. Reverend, I want a home, I do not want to work, I want children. Everything I do, I believe God guides me, and I believe God guided me to this man.

I was in the city of Strawville and he kept coming back looking for me. I thought he was down on his luck and since we had known each other for a month, I began to grow fond of him. After we had known each other about three months, we were married. I tried to get him to move down to the city where my father and mother live. However, he said "Small town people know too much about your business" and as he was not working, but was talking to me about getting a new job soon, I went with him, holding my job and trying not to criticize.

Pastor. Was money a problem for you?

Mrs. Brown. In some ways. I would give him money to buy two sticks of butter, and he would spend it for beer. Yet I thought he was very religious, because after the first night, he prayed after we went to bed, and read the Bible. I was so confused.

Pastor. What made you confused?

Mrs. Brown. Well, you see, I happened to meet him at the concert of the first choir. Our first discussion really started when he said the choir director was a sissy and I told him he had no way to base his judgment, particularly when he didn't know him too well. He said the man in the choir was making advances. He also said about a gang he ran with, they were sissies, that he was a manly man. (*Pause*)

Well, I have got myself back at the start so I might as well tell you he was a musician. He plays a guitar. The first time I met him, the choir director called me up long distance to come to a party. It was there I learned that my husband would buy clothing and give it to him, not only for him, but the other men. I didn't suspect anything at that time. I am sure he wanted to be good and that is what God wants me to be. My parents have been members of the church for many years. (*Pause*)

Well, to go on with the story, he left one time in 1952, after we were married. In less than a week, he came back. I knew he was a wanderer because he repeated this. He left again and more time elapsed before he came back.

He called the theater where I was working and said he was going to commit suicide. I asked him why, and he said because he loved the choir director and wanted to be with him. I told him how much beauty he had in his soul and how beauty would help kill the evil, and like the fairy story would lead us to something beautiful to the end. He said he would reconsider and wait until I got home.

Pastor. That is very interesting. Would you like to tell me some more of his traits?

Mrs. Brown. We went home to a funeral of one of our relatives and Mother loaned him $35.00 at that time. I stayed with Mother while he went to another town to get a job. He wrote one postcard, and then he wrote another and told me that I could get a job in Mechanicsville and join him the week before Christmas. I came down on Tuesday to Mechanicsville to stay over Christmas. I could not find him, nor did I receive any present from him—or from anybody else. He was in another town, he told me later. It sounds like a melodrama, doesn't it?

Pastor. It depends on how one sees another person's life. What was he doing in the other town?

Mrs. Brown. Well, I believe he was telling me a big lie now, because he said he was stranded in a hotel, and that is when I decided to make a final break and stay home with Mother, and he left.

Pastor. Do you know where he is? Has he asked you to come back to him?

Mrs. Brown. (*Sobbing*) I didn't want to marry him again. I am concerned about fulfilling my obligation to my vows.

Pastor. It that the reason that you do not want to get a divorce?

Mrs. Brown. That is the way I believe, but my father and mother were divorced and were remarried, and they fight like cats and dogs.

Pastor. Did you fight with your husband?

Mrs. Brown. No, but one evening he playfully choked me 'til it hurt.

Pastor. You stated a while ago that you did not have too much money trouble; how did you live on your salary?

Mrs. Brown. My father helped me

some, but my husband ran up too many bills. He liked to wear his cowboy clothes and his cowboy boots. Reverend, is it true that an act is not wrong or right, when you have a reason to know why you did it?

(*At this point I noticed that the hour had passed. She had sobbed violently while telling the story.*)

Pastor's Comments

Since I felt her thoughts lacked coherence, as her pastor I suggested the thing for her to do immediately would be to see a competent psychiatrist who could help her with her problem, and for her to continue her church work here and to believe that faith helps. She agreed and made an appointment and did see a psychiatrist.

Her personality is growing more stable and advancing rapidly.

Consultants' Evaluations

IT is good that the pastor got her into the hands of another counselor. It is a mark of strength that he recognized his limitations and was willing to help by directing her to a source of help. It is good also that he is maintaining his relationship with her and is doing the best he can to make the resources of religion available to her.

Maves

However, I cannot help feeling that he was not as helpful to her in his capacity as a pastor as he ought to have been. He was not able to relate the resources of religion to her because he did not seem to be listening to her or to become aware of her real problem, which was primarily a religious one. There seems to be more coherence in her story than he discerns. I also feel that some of the incoherence in the portion of the interview that we have here is due to his interference by his irrelevant questions with her attempt to communicate.

As an example, when he asked "What made you confused?" it seems quite obvious from her statement why she was confused.

As a result the pastor seems oblivious to a plea for help in the area of religious living. The questions facing the woman seem to be some thing like this: I believe that God guides me, and he guided me to this man, so why didn't the marriage work out? I feel that divorce is wrong but my mother made me get a divorce. How can a man be so religious, to the extent of reading the Bible and praying, and then do what he did? Why did my husband lose his religious experience and want to commit suicide? Why couldn't I help him? Have I done wrong? Have I sinned? Does God really love me?

Neither the pastor nor the parishioner seem aware of the nature of homosexuality; neither seem aware of the forces pulling and hauling in this situation. What could the pastor do to improve his pastoral work?

It seems that he needs to gain greater understanding of the dynamics of human behavior through clinical training, reading, or study. More fundamentally he needs to learn to listen. Does he not listen because he is a professional speaker? Is it because he is preoccupied with his own inner problems and concerns? Or is it because he was preoccupied with the speech that he was going to give at the end of the interview?

Because the timing was bad it would have seemed better if he could have seen the woman after the speech. Few of us are free enough from stage fright to have clear minds just before we give an address. The other thing indicated to me is that rather than making so quick a referral he might have set a time for another unhurried interview in which a life history might have been systematically elicited, and careful consideration given to this woman's problem, rooted as it was in childhood traumas and environmental pressures.

Counselors will disagree over whether or not there is any value in an initial history-of-the-problem interview. It is difficult to know when a problem is superficial and can be dealt with on its own expressed terms and when it is necessary to proceed more systematically in order to discover the real problem. My growing feeling is, even while believing firmly in the approach of "responsive counseling," that in many cases an orientation conference in which a life history is obtained is helpful in making intelligent referrals as well as in making sure that we know the real need.—***Paul B. Maves*, associate professor of Religious Education, Drew Theological Seminary**

THIS is a very important situation and of the fundamental type that seems to be on the increase. I feel that the pastor showed great restraint in the session with this troubled wife and I am impressed with the understanding that he indicated in his work with her and in the record he made of it.

Burkhart

It was good to see her at once. She was not only in great need but she was ready to see him. To have put her off could have meant a lost opportunity. He wisely made clear the time they could have together.

He made a good start. His first question, however, was a little abrupt. Instead of asking "what," he might have remarked, "you wish to make clear to me what you didn't want to do?"

In the pastor's next remark he asked a question. Would it not have been better to say, "Your parents had reasons to urge a divorce." Would this not have been a more effective response to her feelings?

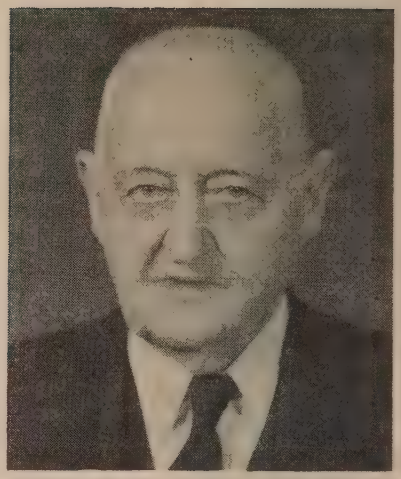
He did a good job to let her talk. She seemed free to talk and he gave her the chance as well as to help provide the attitude to open the channels.

Why did the pastor inject the money problem? Suppose he had said, "you have had trouble not only with him, but you have faced money problems."

[***Continued on page 48***]

theology

Methodism Sold Short



By JOHN CASWELL ROPER

Challenging at two points a recent article by Ralph W. Sockman, John Caswell Roper of the South Carolina Conference focuses attention sharply on the Methodist view of Scripture and the basis for doctrines of the virgin birth and hell.

IN *Look* magazine of October 6, 1953 (pp. 116-122), Ralph W. Sockman, pastor of Christ Church (Methodist) in New York City for more than thirty years, writes on "What is a Methodist?"

Surely one who has served for so long in so great a church, and who also broadcasts on the National Radio Pulpit every Sunday morning, and who is one "of the six leading clergymen in the United States," as disclosed by a poll conducted by the *Christian Century*, is competent to tell what The Methodist Church believes.

It could appear presumptious to attempt to point out errors in at least two of the twenty-one questions answered by this popular preacher in the biggest city in the world.

My only apology is that I know, and all intelligent Methodists know, that the Articles of Religion remain unchanged. The same is true of Methodist doctrine. Sockman quotes from Article V, "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man, that it should be believed as an article of faith, or be thought necessary to salvation." *Conversely*, the writer dares to suggest that *what cannot be disproven thereby, of which we have held and now hold, should be retained.*

Sockman's fifth question is: *How do Methodists regard the Virgin Birth?*

The statement by the fluent, friendly, and popular preacher has to be taken apart. The legs of no New York preacher are long enough to straddle so much said to cover up so much truth:

Why did not Sockman pass on to his next topic when he had stated: "The original Methodist Articles of Religion declare that Christ the Son 'took man's nature in the womb of the blessed Virgin'?" He could have done this and avoided any statement of a group who do not believe in the virgin birth, or say they do not. Or, he could have gone on and completed the second Article of faith "so that two whole perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and be a sacrifice, not only for original guilt, but also for the actual sins of men."

He chose instead to digress to say: "Some would distinguish the biological aspects of the Virgin Birth from its theological implications. Some believe that the deity of Christ does not rest on the uniqueness of his physical birth but on the inexplicable quality and power of his life and work.

"Hence, some Methodists do not feel it necessary to believe that Jesus Christ was born without a human father in order to assert that he is the Only Begotten Son of the Heavenly Father. The Methodist Church does not disown this latter group as long as they believe in the Deity of Christ."

It is quite true there are those who deny the virgin birth. But let us examine the above statement:

There can be no theological implications unless the virgin birth is a fact; an argument must have a base to stand on. It is this phenomenon that gives the foundation for "the implication."

Those that believe "the deity of Christ does not rest on the uniqueness of his physical birth but on the inexplicable quality and power of his life and work" are by-passing the very secret of "the inexplicable quality and power of his life and work." Sure, "He spoke as never man spoke," because he was different! *He was divine! Born of a virgin.*

Obviously Jesus was the Son of God, or he was not? Suppose one asserts that he was not, what then? Where does that leave Mary? Was he a foundling? Did Joseph conspire to make a fraud? Did Christ later become *particeps criminis* when he claimed to be the Son of God? How could one so good and possessing "the inexplicable quality and power of his life and work" practice such deception?

Since, then, Sockman does accept the authority and authenticity of the Scriptures on all matters of doctrine, the writer will quote therefrom:

Matthew was contemporary with Jesus, a man of enough intelligence to be customs collector. Why should he and one of the others raise a question?

Mary was "with child" when she married Joseph. Face the facts, or deny the Scripture. If the Scripture is not true, how did Mary maintain her prestige then and since? Why was

Jesus solicitous about his mother while on the cross? Why did John write: *When Jesus therefore saw his mother, and the disciple standing by, whom he loved* (being John, himself, at the crucifixion), *he saith unto his mother, Woman, behold thy son!* (John 19:26)[1] And, *Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home* (John 18:27).

How do those who question, or deny, the virgin birth of Jesus explain the prophecy of Isaiah: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* (9:6) Also, *But he* was *wounded for our transgressions,* he was *bruised for our iniquities: the chastisement of our peace* was *upon him; and with his stripes we are healed* (Is. 53:5).

If the Word of God has to be taken upon any point, it is clearly in the matter of the virgin birth.

But Sockman says "some Methodists do not feel it necessary to believe that Jesus Christ was born without a human father in order to assert he is the only Begotten Son of the Heavenly Father."

This means they deny Christ was begotten by the Holy Ghost. They believe he had a human male heritage. Who? Conception had taken place before her marriage to Joseph. He denied being the one. Who then?

Yet, "The Methodist Church does not disown this latter group as long as they believe in the Deity of Christ." Upon what basis do they rest this faith? Not the express statements of Scripture. The exemplary behavior of Mary does not warrant the parentage of Jesus from any other source.

This writer does not charge Sockman with not believing in the virgin birth. He *assumes* he does believe in it. But he states the unbelief of others without censuring them therefor.

The importance of this point the writer raises settles the divinity of Jesus, the authenticity of the Scriptures, the character of Mary, or leaves a greater miracle unexplained—how Jesus *never man spake like this man* as affirmed by the officers, who were sent to arrest him, and came back without him.

There is a growing disposition to by-pass the supernatural event. One high-up among modernists years ago was quoted: "The modern mind cannot use this biological miracle." Wherein is the modern mind brighter than that of the Apostle Paul, the disciples who associated with Jesus from day to day, or the early fathers of the church who agreed on the Apostles' Creed as the minimum of faith, in which the virgin birth is predominant.

Sockman errs when he sells The Methodist Church short by his appeasement, or in giving the green light to the traducers of Christ. If he was fathered by a man, how is he greater than Sockman? This writer does not charge Sockman with feeling this way about it. He is "soft." At least to those who believe less than the Bible teachers, less than The Methodist Church proclaims in the Apostles' Creed—recited in nearly all Methodist churches in the morning worship of every Lord's Day.

This writer admits there are those who deny the virgin birth. That is precisely the reason the writer pleads for no olive branch to be offered to those who proclaim such heresy. How could one so perfect in life, conduct, and teaching, and so willing to endure death on the cross—if only human? If he was born of a man he was human. The laws of biology are as firm as those of mathematics. In his miraculous birth lies the whole secret.

Why does the *Doctrines and Discipline of The Methodist Church* (1952) not require the question that once required our affirmative answer to every item included in the Apostles' Creed? Since this question is not in the baptismal form for adults the question formally asked of adults coming into the church *ratifying the vow in the baptismal covenant vanishes.*

Even the General Conference has a question to answer. The General Conference of 1948 had before it a memorial prepared by this writer to require every person in the pay of the church in any capacity—preacher, educator, layman—to subscribe to the Apostles' Creed as a minimum of faith. This was done to keep off the payroll of the church any man or woman who could not repeat without crossing their fingers the Apostles' Creed. This memorial was signed by many prominent ministers and laymen. Several of them had been delegates to General Conferences.

Did it get acted upon? No. A layman, a president of a church college, and a minister, now a district superintendent, declined to sign it. Each declared he believed in the virgin birth. They evidently desired to avoid getting tangled with a matter in which they had a firm faith. Maybe they knew it could be divisive—since it had spread so far. "Let George do it" was the view this writer got.

Doctrine is important. When it is ignored, disaster comes.

When and why was that question—requiring affirmation of every item in the Apostles' Creed—deleted from the question put to adults at baptism and required to be affirmed, or reaffirmed, when received in the church? It was still included in those questions in the *Doctrines and Discipline of the Methodist Episcopal Church, South, 1934.* In the Discipline of The Methodist Church (1952) these questions are no longer asked.

However Sockman admits we hold to the Articles of Religion and the New Testament Scriptures. The second article in the Discipline of 1948 carries the same words as quoted in a more ancient Discipline.

The Articles of Religion are a part of Methodist doctrine to which all are supposed to subscribe and to adhere to. Obviously, the categorical question was put to every member, certainly after the time of unification. How one can enter The Methodist Church and question the Articles of Religion and Matthew's account of the virgin birth without denying the truth of the Scriptures is beyond human reason.

However, the 1936 Discipline of the Methodist Episcopal Church does not ask the question formerly asked in the Methodist Episcopal Church, South, up to the time of unification, on baptizing adults: "Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his only Son our Lord? that he was conceived by the Holy

[1] All Scripture quotations in this article are from the King James Version.

Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that the third day he rose again from the dead? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty? and that from thence he shall come to judge the quick and the dead?

"And dost thou believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?"

Answer: "All this I steadfastly believe."

It appears therefore that something was lost in accomplishing unification and at one of the vital points of Christian doctrine. In reception of adult members was asked also: "Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?"

Answer: "I do, God being my helper."

Were the leaders in our church justified in authorizing an alternative confession of faith in our church hymn books?

The miraculous birth is no greater miracle than the existence of a world, or even in the existence of life, in the first place. Deny the feeding of the five thousand, the healing of the demoniac, the bringing back to life the widow's son, or the raising of Lazarus three days dead. Deny immortality, heaven, judgment day, or hell. What does the New Testament teach anyhow?

Sockman's seventh question is: "Do Methodists believe in heaven and hell?"

His answer is:

"Methodists believe in divine judgment after death. Goodness will be rewarded and evil punished.

"The concepts of heaven and hell vary widely, according to the educational and religious background of the believers. Some have very concrete ideas of golden streets in heaven and fiery furnaces in hell. But the majority of Methodists are emancipated from the prescientific view of a physical heaven 'up there' and a physical hell 'down there.' They trust the promise of Christ: 'I go to prepare a place for you.' Heaven is the realm of mind and spirit where the redeemed keep company with God and His Risen Son, Jesus Christ. Hell is the state where such fellowship is absent."

This writer is in full accord with the first paragraph of Sockman's view of what Methodists believe:

1. A divine judgment after death.
2. Goodness will be rewarded.
3. Evil punished.

With reference to the varying conception of hell on the part of people, this is admitted to an extent, when not carried to the *reductio ad absurdum*, as often happens and thus defeats the doctrines of hell and heaven.

Our "concepts of heaven and hell" will not be the basis of our judgment. How far we lived up to what we knew, how much we could have known if we had tried will enter in. A man's life is not extended because he did not know the laws of health and hygiene. The uncle of President Woodrow Wilson, when president of the University of South Carolina, said to the writer sixty years ago, "You can get health," so at eighty he writes and is well.

It could be that many prematurely sure of heaven and far uncertain about hell are quick to remember: "I go to prepare a place for you." Christ answered an inquirer: *Enter ye in at the strait gate: for wide* is *the gate and broad* is *the way, that leadeth to destruction, and many there be which go in thereat:*

Because strait is *the gate, and narrow* is *the way, which leadeth unto life; and few there be that find it* (Matt. 7:13, 14).

Who wrote the parable Dives in hell and Lazarus in heaven? Will the reader take time off to see how many of the parables deal with *rewards* and *punishments?*

And in hell he lifted up in his eyes, being in torments (Luke 16:23).

And if thine eye offend thee, pluck it out, and cast it *from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*

Why do the great theologians like Richard Watson and Pope have chapters on heaven and hell?

Jonathan Edwards is regarded as one of the great preachers of the past. His great revival, that became historic, was sounded off by his sermon on hell and eternal torments. Men seized the pillars in the church and exclaimed, "I am sinking into hell!" The terror of the law has a place in Christ's teaching.

William E. Munsey was likely the greatest preacher ever to enter the pulpit. Sam Steele, a great preacher sixty years ago, as a college student went to the city in Virginia where the annual conference was being held to hear Munsey. He slept in a room next to the famed minister. All night long he heard him tossing in the bed. Knife, money, watch were scattered around the room. No timid, stage-frightened seminary student with a thumb paper in his hand called a sermon! Doors were closed to hold out the crowds. In his peroration the people leaned forward to catch the last word.

His sermons on eternal punishment surpass anything outside the Scriptures from Revelation back to Genesis.

When the writer visited the mud geyser in Yellowstone Park fifty years ago, it was churning with heat then; after fifty years it is the same. The sun was burning hot since when? Has it cooled?

Hell is as easy to make as a rainbow.

From Sockman's fifth and seventh questions, two groups might be interested:

1. The unitarians who have no Christ and so no heaven.

2. The Universalists who have no hell, or do they?

Maybe the Apostle Peter was right after all:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even *by him doth this man stand here before you whole.*

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:10-12).

Broken Chairs Build Lives

By JAMES M. BARTZ

Do you have difficulty in providing a constructive outlet for the boisterous energy of adolescent boys? The pastor of The Methodist Church, Mt. Upton, N. Y., believes the God and Country program of the Boy Scouts offers one such outlet.

OFFICIALS of many churches are perplexed with the problem of broken chairs—particularly those broken in scout meetings. Before we grow weary in consternation, let me suggest that in these broken chairs lies the opportunity to build lives.

Before we quarrel with the Boy Scouts, let us examine a positive approach that is in reach of every church and pastor. I submit the theory that when a boy comes to understand the organization of his church, its teachings, and its mission, and has some responsibility in its development, the problem of broken chairs will be in a large measure solved. Most pastors and board members are aware that boys must have a constructive outlet for adolescent energy.

The God and Country Program of the Boy Scouts of America offers such an opportunity to the wide-awake church. It puts *action* into the twelfth Scout Law: "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in the matters of custom and religion."

Details of this program, which has been developed by the United Christian Youth Movement, may be obtained from the Protestant Committee on Scouting (2 Park Avenue, New York, N. Y.), or from your local Scout Executive. The award, in the form of a medal, is presented by the local church sponsoring the boy—in this the pastor must give the initiative leadership and has the full responsibility for the program development in his church. Progress of the boy in the God and Country program is recorded by the pastor in the *Service Record Book* which is presented to the scout on enrolment.

As the boy becomes active in the God and Country program he will be engaged in five areas of study, as follows (most denominations are aligning their youth program to this plan): (1) Christian faith; (2) Christian witness; (3) Christian world outreach; (4) Christian citizenship; (5) Christian fellowship.

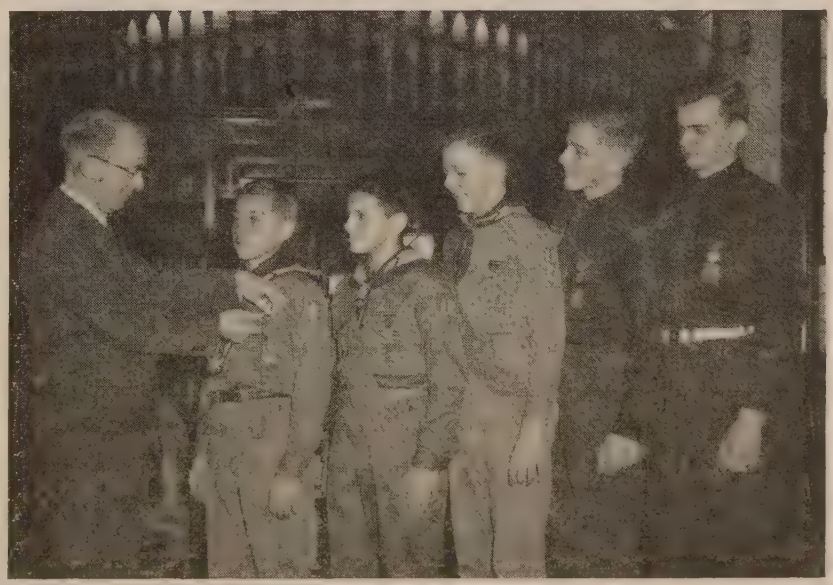
His progress in these areas of responsibility will be in three stages. Each stage will take about four months. (The reader is referred to the *Service Record Book* for details.) As each phase is completed, notation is made in the *Service Record Book*, thus giving the scout a record of his accomplishments.

Let us briefly consider some of the requirements of each area. In the area of Christian faith, it is required that the boy give evidence of daily Bible reading and personal prayer, know the books of the Bible, know some selected gems of Scripture, become acquainted with the history and organization of his church or denomination, and be able to explain its principal beliefs.

In the area of Christian witness, a scout must take part in some phase of the public worship (choir, usher, acolyte, etc.). He must bring a new member to Sunday school, be able to lead in public prayer, and become acquainted with the various church-related vocations which are open to young men.

The Christian world outreach area leads the boy into an understanding and appreciation of the missionary emphasis of his church or denomination. In this area, he becomes aware of the evangelical nature of the Christian Church.

In the area of Christian citizenship he is given an opportunity to put his faith into action. At least two service projects for his church are required to be done in each stage of the pro-



GOD AND COUNTRY medals are presented to a group of Boy Scouts by Pastor Bartz. (Photo by Mills Studio, Sidney, N. Y.)

gram. These might consist of repairing furniture, shoveling walks, mowing lawns, making needed equipment, waiting on tables—in fact, he may be enlisted for any job that needs doing about the church, or the pastor's study. Here he is shown that the Christian Church is one of *action.*

Regular attendance at his youth fellowship meetings is another requirement, particularly in the area of Christian fellowship. In this program area he learns how the Protestant groups are organized for collective work, such as in the National Council of Churches in the United States of America. He must take leadership in recreation in his youth group, take part in a church camp or conference, and lead a family devotional service.

While the *Service Record Book* presents the syllabus, the program is flexible enough for the individual pastor to substitute equivalents, except that the service projects under Christian citizenship are required.

In addition to completing the prescribed program, to be eligible for the award, the scout must: be regular in his attendance at church and Sunday school, evidence Christian character in his daily living, and be of First Class rank or higher. Explorer Scouts (over 14 years of age) must have a tenure of one year in the Explorer program.

Some will say, "Is this plan workable? What are the results?" Yes, the plan is workable, insofar as the pastor is able to devote his time and leadership. In our rural community, we made it work. One result is that on February 7, 1954, five of "our" boys received this award—the first in their community to be thus honored. We made adjustments here and there, but, in general, the program as outlined is very usable.

Naturally, we are quite proud of this achievement. We have planted the seed—the results must be left to God. Although the effect of the program upon the lives of these boys and the life of the church is not immediately measurable, we are sure that it has stimulated their thinking; it has given them a working knowledge of their church; and their church has a core of consecrated young men upon which to base its future.

As their pastor, I think it not by accident that these boys are the leaders in their scouting program. One boy is senior patrol leader, awaiting his tenure for Eagle Scout; two others are patrol leaders—one is a Star Scout, the other First Class.

The two Explorers have given much of their young lives to the service of their church; active in its program and leaders in the Methodist Youth Fellowship. During my absence last summer, one of them acted as my assistant—carrying on the office routine and taking active leadership in the vacation church school program. He is taking his studies for a local preacher's license and may enter the ministry.

Yes, Pastor, in those broken chairs may be the opportunity to build lives. Here is an opportunity to co-operate with the scouting program—one which can have a tremendous effect not only upon the lives of boys, but upon the life of the church as well.

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the idea forum

Aid Rural Pastors

LIKE many rural pastors, Leo Parker was faced with the problem of becoming acquainted over a considerable area upon his arrival in Beersheba Springs, Tennessee. He serves four parishes within a radius of approximately forty miles.

Pastor Parker devised a small card like a calling card that he found to be a convenient aid, not only in reminding parishioners of his name and where he could be reached but also telling them when they could attend services.

The card is printed on both sides. Name and address appear on one side, as with a conventional business or calling card. On the reverse, in small boxed columns, are the names of the four parishes: Grace Chapel, Tarlton, Shiloah, and Hobbs Hill. Under each is the notation or schedule for services, as:

1st and 3rd
Sun. 7 P.M.
4th Sun.
11 A.M.

Above this boxed schedule, and without crowding the card, is the italic message, "You Need The Church; The Church Needs You." Below is the invitation, in small capital letters, "COME WORSHIP WITH US."

Mr. Parker believes that many persons thus are encouraged to worship who otherwise might not remember when services are held in their community.

(Submitted by Jay Worthington, Beersheba Springs, Tenn.)

Forgotten Men

AS A retired minister who has given forty-five years of active service in The Methodist Church, I would like to call attention to the forgotten men, the superannuates.

In the first place, I would advise ministers not to neglect the retired preachers who live within their parish. Give them recognition. Seek their advice and help and guidance with your problems. Remember, they have passed over the same road, possibly more difficult than you have ever experienced.

Visit them in their homes and show a real brotherly love toward them. If possible, give them something to do. Do you teach a men's group? Why not get the retired minister to take that group if he is able to do so, and relieve you of that responsibility?

When you are called away, get him to fill the pulpit; possibly he has forgotten more about the Bible than you ever knew. Many of these men are veterans of the cross, filled with the spirit of Christ. They have been with Christ and have learned of Him. Invite them to attend the prayer meeting or Bible study group.

If they have no home, give them a place to live while working in your church as an assistant or helper.

In these ways you will add many years of usefulness to their lives, profit by the experience, and add much to your success in your field of labor.

(Thomas C. Jones, Tilghman, Md.)

Music in the Church School

By MARGUERITE HAZZARD

The reason for "poor offerings of praise" through music lies more in poor leadership than in poor hymnals. This is the conviction of Marguerite Hazzard, instructor in church school music at Union Theological Seminary, New York, N. Y.

Come into his presence with singing! . . . Enter his gates with thanksgiving, and his courts with praise!

ALWAYS man has used music to express his adoration and his worship of God. So we find in our vast collection of hymns those that tell of our joy and those that declare our hopes and aspirations; many of them admit our failures and voice our contrition, with the penitence that expresses itself in rededication, but through all and above all are the hymns of our adoration of the Eternal.

We easily recognize that there are two classes of hymns. The first, descriptive of or addresses to the deity, and the second concerning ourselves and our desire to live more nearly as we should. Because we are always conscious of the dignity and majesty of God, we bring to him our best efforts in praise. But when we sing of our own needs, we tend to forget that we are made in his image, and our efforts often sink to an undignified, even questionable level of expression.

Today our denominational hymnals, especially those graded for use in the church school, are of an exceptionally high quality. Our only remaining excuse for poor offerings of praise lies in our leadership, or more specifically, in ourselves.

Since a leader, according to the dictionary, is one who goes before to show the way, our church school leadership should spend more time and study in selecting and preparing the music used to sing our praise and adoration.

How often we say, "Let the words of my mouth be acceptable in thy sight, O Lord," and then pay little or no attention to the words of the hymn we have selected to sing. We should read and study their meaning to be sure that they express exactly what we wish to say.

There are several questions we should ask ourselves about the words of each hymn we decide to use. Does the poem present a true picture of God and of his relation to us and ours to him? If our poem is about Christ, will it challenge the children to accept him as Lord and Master of their lives? Through this hymn, will they come to know him as he is presented to us in the Gospels? Will they see him as the Son of God, loving, humble, courageous, a man of vision, self-disciplined, unswerving in purpose, victorious?

Then, too, our hymns should be true to the life of the child, and to his experiences. Many of the older hymns appeal to the adult but are foreign in thought and expression for the children of today. There are many old-fashioned words in our hymnody that should be replaced and certainly explained if we are to use these hymns with profit.

Poetic imagery is often difficult for the child. This is especially true of the older hymns. A simple explanation while the hymn is being taught will help in the understanding of the meaning. Always the hymns selected for use should have literary merit and religious value.

Standards for Hymns

If we bear in mind the standards of excellence that are required in the day schools, we will strive to raise the level of our literary efforts in the church school. The days of the single phrase, repeated over and over to a catchy tune, are long past. We are ashamed that anyone thought them worthy praise to be taught to our children and offered to our God.

We'll stand up in Sunday School
In happy Sunday School;
We'll sit down in Sunday School
In happy Sunday School.

If we select the words with care, then the music, to give wings to our expression of praise, should receive just as earnest consideration.

All our church music should be dignified, reverent, and within the ability of the performers, whether they are the children, the congregation, or the choir. Our hymn tunes need movement, vitality, and fitness for the words they are to carry.

At the same time we remember that all should share in the songs of praise, so the range must be safe and possible for all. If we sing those tunes which stay on the staff, everyone will be able to voice his praise, and so share in the corporate worship of his church. It is the responsibility of the church school to teach the hymns of the church along with the word of God to every child.

There are many attractive ways to teach and these should be applied to the hymns. As long as we are content to give out a number and to accept the response we get as adequate praise of almighty God, we have no right to expect a revival of interest in the church school.

Teaching Aids

With all of the vast variety of visual aids available to us today through the departments of our denominational headquarters, there is no excuse for an uninteresting program. No new teaching device has been overlooked by our denominational leaders, and, with the exchange of ideas and materials among the denominations, the wealth of resources is beyond anything we have known before.

In recent years, each denomination has produced a handbook to accompany its hymnal that gives the history and background of the hymns. A short story, using some of this information as an introduction to a new hymn, will increase the interest, stimulate the effort, and result in better singing. We need to remind ourselves that singing is better when it becomes intelligent and the way to get intelligent singing is to give information.

Then, too, there is a wealth of material in the words of the hymn. Often the story in poetry is obscure.

So we need to read the poem over several times before we attempt to explain or teach it, and, we must interpret unusual and strange words.

It is amusing when little folk mix up their words, but it is cause for concern that adults have never been told the meaning they use often to express religious sentiment: "Zion" —"mercy" —"praise" —"Jehovah" —"hallelujah" —"trinity" —"amen" are too often taken for granted and left unexplained along with "Rock af Ages" and "Ancient of Days."

Stories always make us think in terms of pictures and here the helps for teaching and increasing interest are without number. Small pictures and large, those the children find in magazines, or that large box of pictures you have collected through the years are placed where they can be used and enjoyed. There are excellent stereopticon slides illustrating the best-loved and most popular hymns available at all denominational visual aid departments, produced and maintained for your use. Ask about them —then use them.

It may be that your church owns a reflectoscope or movie projector, with or without sound. If you are so fortunate make use of them to add interest to your teaching. Certainly you can use filmstrips and you can make a flannel board or a shadow box or a diorama. If you do make any of these, allow the children to help in the making and to share in the using.

Another way to help yourself and the children is to use the blackboard. We learned to read so long ago that we have forgotten what an exciting adventure it was. Primary age children, just learning to read, are thrilled to see words they recognize printed on the board and related to their hymns. So, for them, the printed word becomes an integral part of their church school experience.

Use of the Hymnal

Junior age children should be taught how to use the hymnal. All the information on the printed page should be explained to them, where to find the names of the authors and the composers and their dates, and the names of the tunes. At last they discover that hymns are written by people.

Hymns do not just happen and they are not just pages in a book. Too many of us have never discovered that our songs of praise are really the convictions of great hearts and minds, shared with us in poetry, expressing the faith of the worshiping church.

Some hymns are filled with action and include people, so they are readily dramatized. This adds another way of increasing the interest and the response. To the child who has dramatized a Bible story or a hymn there comes an experience, an understanding, a vital, living impression of the spiritual that nothing else can so completely supply.

Long years ago, Froebel told us to watch the child and he will show you how to teach him. With uncanny instinct, all of us as children elected to play house, church, school, store, or circus. We dramatized the lives of our elders, using their weddings and their funerals, their pleasures and their occupations, their learning and their worship.

These are just a few suggestions of ways to dress up the teaching methods and to increase the interest in your church school. As you experiment with them, many other ideas will surprise you and as you add these to your teaching plans, you will find yourself caught up in the satisfying experience of offering worthy praise to God.

You may find that you will have to put a check upon your own enthusiasm and limit the music to its rightful place in the total program. The superintendent of the school, the minister of the church, and the director of the church music, whether volunteer or professional, should plan together the program of music for the church school.

As we plan to use music, we should consider its certain values: first, as an act of worship; second, as an aid to our own growth; third, as an influence upon the immature and the indifferent to the end that all may come to the knowledge and love of God and the service of his kingdom on earth.

WE BEGAN our work here in Orlando June 1, 1949, with a small wooden-frame country-style church having a membership of two hundred persons. Reeves Memorial church had not been self-supporting for the first time in twenty years and was now a recipient of support from the conference and General Mission Boards.

With the influx of many new families, this community began to take on new life. A new schoolhouse, now valued at half a million dollars, was built across the street from this church; and soon several thousand new homes were established nearby. The two hundred members had a keen awareness of their blessed opportunity to reach the unreached; but for months we saw many cars pass our doors on Sunday mornings headed for the larger downtown churches.

Though small in numbers, the members of Reeves Memorial wanted to build. They had faith in a God whose resources were unlimited, but their small building fund added up to a sum of only three thousand dollars.

We spent our first full year cultivating the people and bringing in new members using the visitation evangelism method and, finally, instructing the new members as to their responsibilities. We believed that preaching the gospel and loving the people were the main requirements for building a church family. We also tried to perfect our organization month by month.

Tithing began to be an actual reality among our leading members. Workmen of different crafts, skilled and unskilled, offered their services as we began to build our church. The ladies of the Woman's Society of Christian Service worked long hours in the kitchen giving benefit dinners. The official board, by careful economy, made certain that not a dollar made and saved was wasted.

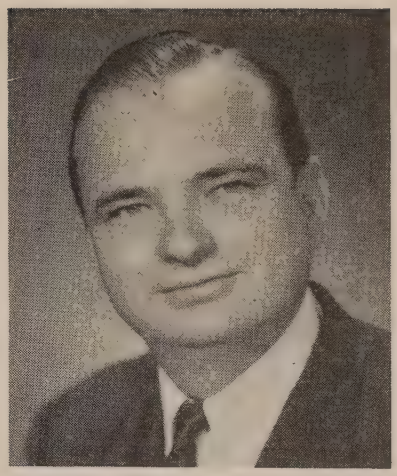
Effective booklets were given to members. We distributed "In Partnership with God," by Kenneth Keyes. (These leaflets are available from the Keyes Foundation, 234 Biscayne Blvd., Miami, Fla.) Stewardship was also stressed through tithing and other forms at the preaching services.

We made long-range plans. We acquired additional land so that our

We Put Faith to Work

By T. NEWTON WISE

When the people of Reeves Memorial Methodist Church, Orlando, Fla., resolved to build a church plant adequate for the needs of a growing community, their faith was put to work. The story is told here by the pastor of the church.



buildings would not be crowded. The building committee computed careful plans as to the approximate gains that could be expected in membership. The size of rooms in our new buildings were also estimated this way.

We were very careful in selecting a good architect, and we planned a building with four units, any one of which could be built separately. We continued using the older buildings for Sunday school space and did not move out of them until the new buildings were finished.

We also instituted the "pay as you go" system. Sometimes activities had to cease for a few days when the money ran out. However, this only caused people to give more freely, and business firms reduced prices when we paid cash.

A retired builder who was a member of our church served as superintendent of our building. He was very capable in reading blueprints and worked along with the men each day. An excellent building committee that carefully followed the "Methodist way" worked very closely with the district superintendent and pastor. By "the Methodist way" we mean that we carefully followed the Discipline. This took many hours of study and planning, approval of our district superintendent on the more important steps, and votes by the congregation.

Unit 1 was the sanctuary. It was to cost approximately $50,000, but with considerable donated labor and economy, it actually cost us $45,000. This unit is now complete.

Unit 2 was to be the youth fellowship hall, the home of our youth division. It was also to contain a spacious dining room, a kitchen, and five classrooms. It was to cost $30,000 but was built for about $25,000. It was just completed. In the first two units we saved approximately $10,000 by donated labor, economy, and by paying cash for all supplies.

Units 3 and 4 are yet to come. Unit 3 is to house the children's division and will cost approximately $25,000. Unit 4 is to house the adult division, costing an estimated $17,000.

We have kept the congregation informed step by step. In our printed brochures and mimeographed bulletins we have always told our people the facts: how much we had raised, how much each step cost, how much we lacked. They showed their appreciation by responding generously.

Our Sunday school used "mite boxes"—small round banks, that were carried to each home of the church, often by little children. In this way many useful dollars were brought into the campaign. Some children brought in as much as fifty dollars, but the amount they brought in was of less value than the training they received.

As our building program grew, Sunday school attendance increased. We never put our building program ahead of the real task of the church—Christian evangelism. Today our church has approximately 650 members, 450 of whom are enrolled in the Sunday school. Two-thirds of our job is complete since the two units yet to come are smaller and less expensive than the first two that were built.

We never high-pressured our people. We invited them to give and our leaders have always led the way in giving before they asked others to give. We had an original idea of giving our people the opportunity to pledge hours of labor in a campaign. Over six thousand man-hours of skilled and unskilled labor were pledged. This was done at a dinner paid for by one of our laymen.

Each campaign always had an attractively printed brochure, and letters were mailed to each member and nonmember who expressed a desire to help. A continuous program of visitation in the homes of the new families in the community was carried on. A careful list of guests was kept, and the pastor and others called in their homes. Those desiring to unite were trained in membership before joining the church.

Accurate records kept by our excellent treasurer paid dividends. At his request our books were audited each year and a report was given to our congregation.

What good is a great church building without the spiritual power to keep it moving? This was our main goal—to grow earnestly in grace and knowledge of God. We adopted full support of a missionary in Cuba and planned to double our giving to missions before very long. In home missions we have endeavored to encourage other needy churches by helping them with supplies such as Methodist road markers, which we give free to any church in the Orlando district. We also have given Bibles, audio-visual aids, booklets and other things to churches who needed them.

We give this word of caution to churches planning to build: Don't plan your first unit beyond your means for building, because if you fail your people will lose faith. Pay as you go.

Children's Day in Church

By C. E. TORRANCE

When this pastor decided to try a new type of Children's Day program, the people received helpful information, the church had the largest attendance on record, and a more liberal offering was received. C. E. Torrance serves Hemlock (N. Y.) Methodist Church.

THE HEMLOCK METHODIST Church is located in a community that had a population of 317 according to the last census. We have two churches. The Baptist which is 110 years old and the Methodist which is older. Our present building dates back to 1849. Membership is 84. It has a church school enrolment of 70, average attendance is usually about 50.

For years the Children's Day service has been held at the time of the morning worship. Up until this year it has been a rehash of former years. Little people reciting cute rhymes, a few songs by classes, the usual announcement concerning the collection for the Student Loan Fund, a prayer, and a "few remarks by the pastor"—this latter very brief.

This year we decided to have something different. The first section of the program was by the little tots. We placed the kindergarten chairs on the pulpit platform and seated all the beginners and kindergarten there immediately following the first hymn.

Then they did their songs they had learned during the year, recited some short poems and they gave the "prayer" which they had learned for the occasion—thus cutting out the usual "will the pastor lead us in prayer." Then they were dismissed and were taken down to the rumpus room to play while the rest of the program proceeded. Thus we eliminated restlessness, noise, and a fight or two.

Then came on the intermediate classes who had learned a lot of Bible: the Beatitudes, Twenty-third Psalm; and a ten to twelve-year-old class gave the history of Moses, from the time he was found in the bullrushes until he climbed Mt. Nebo and never returned. This class is taught by the pastor and if anyone wants to tackle these "atom bombs" of mine, they have that high privilege. But they got interested by emphasizing the dramatic in that long history.

Next on the program was a skit by a class of high school students giving the history of the Student Loan Fund movement and a recital of the institutions of learning under Methodist supervision. The first and opening portion of this presentation was given by a boy preparing to be a physician.

He first gave the history of the Student Loan Fund, the amount of money raised over the years, the loan and scholarship opportunities with the interest charges during and after college. Then he said, "I represent the Methodist universities"; and read clearly the names of our universities, nine in all.

A young lady next appeared and stated that we have under our church direction ten theological schools from which come a larger part of our young ministers. The usual course in these schools is three years. She gave the addresses of these schools.

The next boy came to the platform and said "I represent the colleges under Methodist direction." But he prefaced his remarks by saying since there are sixty-nine colleges, it would be impossible to read the long list in its entirety. But said he, "I will give you all the Wesleyans and a few more." Among the others, he named Cornell College in Mt. Vernon, Iowa.

After the service a lady came to us and said she did not know that Cornell was a Methodist institution (meaning Cornell University, Ithaca, N. Y.). Is not this a sample of the lack of knowledge by our people about our own church?

A young lady then presented the junior colleges, reading the whole list and stating their relationship to senior college years or the possible preparation for special services. She particularly called attention to those junior colleges located near us.

Finally a boy gave the names of the secondary schools and professional schools, indicating that Methodism had under its direction 118 institutions and that loans were available there for Methodist boys and girls.

To close the skit the pastor gave some illustrations of what this plan had done for the 70,000 students who had been assisted over the years since the loan fund was started.

The particular and outstanding illustration we had to offer was from Lafayette Avenue Methodist Church, Syracuse, where I was pastor during the depression years 1931-1940. At that time we had 1,125 members and a large number of young high school graduates ready for college and no money.

We set up this plan: after checking grades, character, and recommendations of the official board loans were secured for each one from the Student Loan Fund. Then the church raised $100 for each one to apply on his tuition, and at our request, Dean William P. Graham matched every dollar the church raised in gift scholarships. This took care of tuition, and the families provided board and money for books and incidentals. These students took jobs at the University and, in fact, anywhere they could get any kind of work to add to their income.

This loan fund enabled each of these students to prepare for life and tied them to Methodism and their church. Now many of them are tithers and giving generously to every call of the church.

This skit surely affected the offering. Usually we have had in past years anywhere from $15 to $20; this year it was $54 and a membership of 84 in the church and a gross membership of 70 in church school would not warrant an unusual amount of money. Likewise the attendance that Sunday was 170, the highest in the history of the church.

If I had had a Negro boy or girl in my congregation I would have had them give the names of the colleges and other schools for Negroes. Unfortunately I had none to take that particular part. It could be easily done in any city, and I would recommend it heartily.

WORSHIP

Participation Is the Key

By W. ROBERT MORRISON

The "spectator" attitude among people today is harmful to congregational participation in worship, writes the minister of music, First Methodist Church, Canton, Ohio. He proposes ways to make the music in the service meaningful.

THE last thing that can be said of music is that it teaches. Music works first of all on our emotions. Poetry, on the other hand, cannot play upon the emotions until our minds have understood what the poet is saying.

What a happy combination of fine arts a good hymn is! The music, presumably, warms our spirits; the poetry, simultaneously, guides our spirits. If congregational singing is poor, then we have missed an opportunity to make church meaningful to the average man.

"Show business" is enjoying a popularity today such as it has never had. We feel so surrounded by a group of extroverts that when it comes time for us to do something instead of watching someone else do it, it is a new and untried experience.

This "spectator" complex is doing no good to our Protestant doctrines of congregational participation in a service. We must ask ourselves why our people are slow in responding to music's appeal in church.

Every other consideration notwithstanding, the one element that puts over any piece of vocal or instrumental music is *vitality*. How often have I heard a choral group who had an unfortunate composition to sing, no precision in pitch or rhythm, or a poor accompaniment, but yet who seemed to say, "We'd rather be doing this at this moment than anything else in the world." I must confess, in such circumstances, my heart, like that of John Wesley, was "strangely warmed." On other occasions a group of real musicians doing a noble work have lacked that element of life and have engendered little enthusiasm in their hearers.

If we are considering a worship service, music of a definite kind is indicated. Not all the meetings in our churches are worship services. The Sunday evening service often stresses Bible study; a midweek service, mutual encouragement; and in these services there is a place for hymns and spiritual songs that sing of the benefits we have received from God's hand.

But in the worship service the music must be a worthy offering to God. In worship we offer ourselves, souls and bodies, possessions and talents to the Most High. Stewardship literature reminds us, "Neither will I offer unto the Lord of that which doth cost me nothing."

This will apply in the musical realm. Since music does have an immediate appeal to our emotions that a hymn text does not, a melody that is poorly written or obviously secular in association will destroy a worshipful spirit before the words have an opportunity to make their message felt.

The Methodist Hymnal provides a number of choice selections under "Worship." It is in the use of these hymns that we must plan our steps carefully, for if vitality is absent, our "spectator" friends mentioned above will shrug their shoulders and say the hymn is too difficult or uninteresting.

Congregational singing should be unison singing. The key of the hymn should be a little lower than is generally found so that the men and altos may share the thrill of a melodic line. The choir by all means should sing the hymns in unison, saving the parts for only the most familiar selections.

My musical critics may argue that vitality diminishes as pitch is lowered. This need not be so if we work harder to enrich our tone as we descend the scale; but, regardless, I would rather bring the beauty of the hymn tune within the range of all than sacrifice it so the high voices can soar.

The organist should invariably lift both hands and feet completely from the instrument at the end of each line where it would be natural to breathe. This will not make the playing choppy. It will punctuate the music and make the organist's tempo instantly perceptible to the congregation without having to drown them out on full organ. Between stanzas, a pause for breath will be appreciated.

What can be said about the tempo of the hymn? There is no inflexible guide. The mood of the service, the season of the year, the acoustics of the sanctuary, even the relative humidity of the day play their part in determining our willingness to sing. But the general rule is this: the organist himself must sing the words mentally along with the congregation.

The music must practically be memorized so that the player's whole attention can be concentrated on how the people are singing. If the organist's attention is devoted to hitting the high E-flat on the pedal board the general vitality will be lowered while he concentrates on one note. (In one instance I suggested to an inexperienced player that she omit the pedal altogether until the last note.)

The organist's introduction should be the signal for the congregation to stand. Print on your bulletin under the hymn number and name: "Please rise with first notes of introduction."

It will take a few weeks to put this idea over if it is new for your people. The minister may speak to the congregation about it in his announcements, but once the habit is established, the benefit is great. In many churches we wait anxiously during the introduction only to jump up with the other worshipers at some indefinite point in the first line. After the habit becomes automatic the direction might be varied by saying, "Please rise quickly, breathe in rhythm with the introduction, and sing heartily."

In introducing the fine hymn "The God of Abraham praise" (number 5 in *The Methodist Hymnal*) this direction was printed on the bulletin in my church: "Please rise with first notes of introduction and sing the melody in unison—it is in a comfortable key for all voices. This tune became widespread in Christian worship when a Wesleyan minister heard it in a synagogue service in London, 1770." We used this processional hymn for three weeks in order to give our congregation an opportunity to learn it.

Some time ago I conducted a hymn sing during the sermon part of the morning service. I am happy to say that the minister heartily approved the project and co-operated in every way. We had balloted on favorite hymns the week before. Each ballot, printed on the bulletin, had space for three choices.

The favorites for first place were: "Sweet hour of prayer" and "Onward, Christian soldiers"; for second place: "What a Friend we have in Jesus" and "Dear Lord and Father of mankind"; for third place: "Sweet hour of prayer" and "Abide with me." This probably represents the preferences of an average Methodist congregation. Note the predominance of comforting hymns. Other favorities not receiving as many votes as the above included "Holy, holy, holy"; "A mighty fortress is our God"; "O Love that wilt not let me go."

In the hymn sing I explained the background of some of these favorites and introduced a few selections of my own to make the program well rounded. It became obvious that average church members need more education in the wealth of hymns of all types, especially real worship hymns, to be found in the Hymnal which, though held in their hands week after week is, nevertheless, a closed book.

The future of real congregational singing lies with our young people. Each week now, in every choir rehearsal and in all our M.Y.F. meetings, I am stressing some point about congregational singing and introducing *The Methodist Hymnal* into the curriculum. I love the Hymnal. I am determined that the young people who come in contact with my ministry will love it too. And then a later generation will be "doers" of the Word and not "spectators" only.

Liturgical Question Box

QUESTION: *Is it permissible in The Methodist Church to wear a stole? What is the significance of this garment? And is there any justification for the choir wearing stoles?*

ANSWER: The Methodist Church has no rule regarding clerical garb, and thus there is nothing to prevent any minister from wearing what he pleases, in the pulpit and out. But much depends upon the attitude of the congregation. He will not wish to antagonize by insisting upon certain garb.

In some places he will be considered queer if he wears even a robe; in others he will be severely criticized if he does not. And in most cases he will be able by friendly and co-operative discussion to win the approbation of the people for almost any type of garb. We should not get too excited about the matter one way or another.

But regarding the stole, we can confidently assert that there is the best historical and liturgical argument for its use. This narrow shawl-like vestment was originally used as a badge of office by Roman officials and was perhaps the first distinctive ministerial item of dress. Clergy of the second and third centuries wore it over the ordinary white garment worn by all lay people. Since that day its use has been almost universal in the liturgical churches. It is usually worn in the various seasonal colors to match those of the altar hangings and other paraments.

The addition of a white or colored stole relieves the dead black of the pulpit robe, and adds a touch of brightness to what often seems too funereal a garment to be worn habitually by those who preach the good news. We may remember that the ancient Christians always wore white, partly because it was the custom, and partly because it was the color associated with their baptismal vows. I wonder why Protestant ministers do not try to popularize the custom of wearing white gowns? Some Southern ministers have adopted it, especially for the summer months.

As to the recent innovation of stoles for choristers, I must say that I heartily disapprove, for the simple reason that the stole is the badge of the preacher, not the singer. It is extremely puzzling to note that some churches that will not permit their minister to wear a stole, will gladly grant permission to the choir to do so. Perhaps, in this instance, they feel that it is simply a form of decoration.

Unfortunately, the old fear of symbolic acts and garments is very deeply rooted in many laymen—put there, no doubt, by preachers who mistakenly felt that they were guarding against "Romish practices."

QUESTION: *How may one join the Order to St. Luke?*

ANSWER: Send your application to the secretary, William Esler Slocum, First Methodist Church, Wayland, N. Y. There is an annual fee of three dollars which also pays for a subscription to *The Versicle*, a quarterly magazine edited by David L. Taylor, former news editor of *The Christian Advocate*.

QUESTION: *Is there an interdenominational organization dedicated to the study of Protestant worship?*

ANSWER: There is none at the present. Several men who have been interested in this field have proposed such an organization, and I have been in correspondence with representatives of several denominations regarding the matter. I would welcome suggestions from our readers.

—R. P. Marshall

your right to say it

DISAPPOINTED

EDITOR: For the first time in many months, I was disappointed in "The Counselor's Workshop" [March, p. 18]. [Your consultant] was given an excellent opportunity to guide pastors in dealing with problems about problems. Instead, he tried to guess some ulterior motive that the counselee must have had, and concluded with advice for the counselee!

Properly understood, the pastor's role is not that of a psychoanalyst, diagnostician, or judge. He provides a relationship within which the counselee can feel free to express himself, diagnose his own problem, and find for himself a solution that he is willing to employ. It isn't helpful to avoid a problem that confronts the counselor in order to imagine a possible diagnosis which, if it were correct, would be of no value to a pastor.

GEORGE BUCHANAN, *Kaukauna, Wis.*

THANKS FOR BIBLE STUDY

EDITOR: Let me thank you for the fine series of articles by Albert E. Barnett which appeared in the past three issues of the paper.

HENRY L. TATE, *Gastonburg, Ala.*

HISTORICAL LIBRARY

EDITOR: Would you not like to enrol among those who are creating an endowment for "The Methodist Historical Library, Inc.," an international institution of large fast-growing proportions? Founders of the Library are subscribing from $100 to $1,000 each. Life Members give $25 to $100. Donors and patrons contribute any amount.

Those who assist the effort to gather, save, and preserve from fire, insects, neglect, or theft Methodist records and memorials will receive reports of the results of our search for rare books, original documents, and autographs which we have or are found. The *Journal* of the Library will be sent them regularly, and not to others. All will be given receipts from the treasurer. Their names will be preserved permanently on the rolls of the library. . . .

The amount needed for a fairly suitable endowment is $50,000. The property so far obtained has cost $30,000 cash, and gifts of important holdings, many of which are certain to increase much in value, are now worth at least $100,000 more. It is really something worth while to be able to take part in an undertaking like this. Remember—it is the history of your own church, and to some degree of your own work, which you are helping to redeem and make useful in years to come.

Another special privilege to contributors will be permission to examine personally the rarest works and documents. . . .

FREDERICK D. LEETE, *St. Petersburg, Fla.*

FOR BETTER UNDERSTANDING

EDITOR: I have received and read the March number of THE PASTOR. I was especially struck with the similarity between two articles: "The Missing Link in Evangelism" and "Something Was Missing." Since the author of the first mentioned article is a classmate of mine of the Class of 1902 of Boston University School of Theology, I did not read it critically; but I think the other article needs a little comment.

It looks as though the author and his companion went out on a still hunt to see what they could find that was wrong with the common worship of twenty Chicago churches. Was it not Emerson who said, "You get from a picture what you take to it"? Of course there is something lacking in almost every church worship; nothing is perfect in this life.

I think that if these men, instead of visiting twenty different churches, had gone to only five churches, four times each, they would have had a better understanding of the common worship service. It takes more than "one swallow to make a summer."

I was thinking of these things as I went to our Trinity Church here in Chihuahua last Sunday and I said to myself, "It is not fair to criticize another unless you offer something positive in its place." So here is a description of a Sunday in this Mexican church which may be helpful in finding what is missing.

. . . . . .

Let us arrive at ten o'clock to be present at the opening of Sunday school. All the pupils, except the toddlers, are in the sanctuary. The superintendent has opening hymns, prayer, reading of an appropriate Scripture and the lesson for the day and a short talk. Then the classes go to their respective places. There is nearly a full hour for the study of the lesson and when all return the superintendent calls for the memory verses learned by each class.

It is now about 11:15 and the younger pupils are dismissed to attend the children's church. The pastor comes to the altar and asks, "Who has had a birthday this week, or has a special reason for thanksgiving or a special request for prayer?" It is most heartening to see how from all over the church the people approach the altar and reverently kneel while the pastor leads in a truly intercessory prayer.

The people then resume their seats and it is 11:30, time for the morning worship. The organist begins the prelude which is worshipful in tone and then starts the first hymn which also is one of adoration.

This is followed by the call to worship, using verses from the twenty-seventh Psalm. Then comes the invocation. All the people kneel in the pews and the pastor calls on one of the faithful laymen to lead in prayer.

The pastor now takes a few moments to tell of the activities of the church—Woman's Society, Methodist fraternity, young folks league, Thursday night prayer meeting—something for every day of the week and all the organizations working enthusiastically.

Then comes the second hymn, "Walking in the steps of the Master," followed by the reading of the Bible when all the people stand. Following the Scripture the choir sings a special number. The choir is composed of some thirty young people of the church who give two nights a week to practice . . . .

The sermon this morning is on the place of sacred music in the worship of the church and many examples are mentioned from the Bible and church history. It is an inspirational sermon. Then follows the offering which is received by the laymen. The closing hymn, "The Word of God," is followed by the benediction and the choir singing, "Till we meet again." The pastor is at the door to greet the members of his flock.

The evening service is more or less like the morning service, with the addition that the pastor calls on five laymen, men and women, to tell about the prayer centers they are conducting in the homes . . . .

All in all, it has been a full day of spiritual blessings with a deep feeling that all the people have been in church because they love the church and receive real spiritual blessings each time they are there. There is a sincerity about the worship that shows it is real and whether you understand Spanish or not, you will feel that "God has been in this place."

J. P. HAUSER, *Chihuahua, Chih., Mexico*

preview of methodism

LEAFLET FOR PARENTS

A new leaflet, *When My Child Joins the Church* (194-C), is available for distribution to the parents of the children preparing for church membership. This leaflet is a successor to the leaflet under the same title which was prepared a number of years ago and which has been out of print for the last three years. It has been rewritten because of a number of requests from pastors for such a leaflet.

The leaflet may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. Single copies, 10 cents; 12 copies, 50 cents; 100 copies, $3.00. Cash must accompany order.

MCOR REFUGEE PROGRAM

Local church groups often have difficulty in finding a new and important project to undertake. Quite often they settle for obvious, at-hand opportunities, and fail to realize the wider needs in the world of Christian service.

The Methodist Committee for Overseas Relief is now embarking on a program for one of the wider needs—a program which cannot be successfully carried out without the co-operation of Methodist church groups throughout the country.

As the Methodist effort in a national undertaking, MCOR plans to resettle 5,000 refugees and expellees in the United States. These 5,000 are part of the 209,000 refugees whom Congress voted to admit under the Refugee Relief Act of 1953.

They will be people driven out of their homes by the political and economic upheaval shaking the world. In some instances, they will be people forced to flee in order to live; in others, people determined to establish for themselves and their children the freedom which we as Christians and as Americans hold so high. In all cases, they will be people who need help in rebuilding their lives.

MCOR's roll in the rebuilding will be mainly that of a contact, a means of acquainting the refugees and their needs with Methodists. It will be up to local church organizations and individuals to provide the job opportunities, housing facilities, and moral and spiritual encouragements needed to establish these prospective Americans.

The committee will provide all the legal assistance necessary in the resettlement. It will also provide prospective sponsors with information concerning refugees who will most nearly fit the specified conditions of the community. In addition, MCOR will underwrite the required assurances, thus sharing in the responsibility.

Methodist groups or individuals who would like a part in this opportunity may receive detailed information by writing Miss Elizabeth M. Lee, Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

NEW BOARD TO GET REPORT

The Methodist Church's new Board of Social and Economic Relations, when it meets in Chicago May 6-7, will hear the first annual report of its new executive secretary, A. Dudley Ward.

Among the laymen who will address two-day meeting of the 46-member board are: Ralph McGill, columnist and editor of the *Atlanta* (Ga.) *Constitution;* Charles C. Parlin, New York attorney, who was chairman of the 1952 General Conference's Committee on State of the Church and was counsel for Bishop G. Bromley Oxnam in his voluntary appearance last year before the House Committee on Un-American Activities; and J. Ernest Wilkins, of Washington, D. C., secretary of the church's Judicial Council and recently named assistant secretary of labor.

Bishop Lloyd C. Wicke of Pittsburgh, chairman of the board, will preside at the meeting and will report on his recent official visitation of Malaya, Burma, Indonesia, Philippines, Korea, Japan, and Europe.

The meeting will also include a reception in the board's new national headquarters at 740 Rush Street, Chicago.

J. ERNEST WILKINS (second from left), secretary of the Judicial Council of The Methodist Church, following the ceremony of swearing-in as assistant secretary of labor. Others shown are (left to right) Horace Robinson, D. Stewart Patterson, and A. P. Shirkey. Wilkins is said to be the first Negro to be appointed to a sub-cabinet post.

METHODISTS ENGAGE IN LEGISLATIVE ACTION

Methodists increasingly are assuming, as Christians, their responsibility for international policies and legislation. A congressional directory for the 1954 United States Congress entitled *Register Christian Opinion,* is now available—the eleventh annual edition. Methodist leaders will be interested in learning that there are 19 Senators, and 84 members of the House of Representatives who are Methodists.

Single copies are obtainable from the Board of World Peace, 740 Rush Street, Chicago, Illinois, for 10 cents, with special prices per dozen (50¢) and per hundred ($2.50).

COURSE FOR RURAL MINISTERS

The tenth annual interdenominational Town and Country School will be held at Emory University July 6 to 21, G. Ross Freeman, director, announced this

week. The short course is designed for rural ministers and carries four hours of academic credit that may be applied toward a degree at Emory or other seminaries.

An unusual feature of the program will be an awards banquet, at which citations are to be presented to Southern churches and ministers selected as "Rural Churches of the Year" and "Rural Ministers of the Year." The program will include field trips, a conference on "Religion and Rural America," and a series of lectures on rural evangelism.

Four subject matter groups will make up the heart of the short study course. These are "The Church and World Problems," led by Ira W. Moomaw, executive director, Agricultural Missions, New York; "Marriage and Family Counseling," led by John T. Greene, Department of Sociology, Boston University; "Community Dynamics," led by Daniel Russell, Department of Agricultural Economics and Sociology, Texas Agricultural and Mechanical College; and "Economics of the Changing South," led by John L. Fulmer, of the Emory University business school.

AUDIO-VISUAL KITS

The Adult Department of the General Board of Education has joined with the Methodist Radio and Film Commission in producing a kit of audio-visual materials for conference, district, and subdistrict leaders of adults.

The kit contains four sound filmstrips, each five minutes long; with leader's guide and script, and one long-playing record. The filmstrips are: "Teachers Ask About Teaching," "Before the Class Meets," "They Come Prepared," and "The Group That's Different."

The price of the kit is $10.00. Order from the Radio and Film Commission, 1001-19th Avenue, South, Nashville, Tenn.

TWO BIBLIOGRAPHIES

"Of the making of books there is no end." As time passes on this becomes more evident, and Christian education leaders and pastors are daily confronted with the questions, "What books out of such a vast array shall I read?" and "What books shall I recommend to those needing assistance in their work?"

To help answer these questions, the Division of the Local Church, General Board of Education, has prepared two bibliographies: (1) a list of books on group work; (2) a list of recommended books in various areas. Both lists contain audio-visual resources. Some of the areas covered in the second list are "The Bible," "The Church," "Missions," work with the three age groups, "Vocations."

Both lists are briefly annotated. They were prepared by members of the staff of the Division of the Local Church. One or both lists will be sent upon request. Address Library, Division of the Local Church, Box 871, Nashville 2, Tennessee.

MEETING OF DIRECTORS

A nation-wide meeting for directors of Christian education and educational assistants will be held at Estes Park, Colorado, July 4-9, 1954. The program will include discussion periods; a sharing of "the new" in Christian education as well as "the tried"; worship, play, and planning.

The leadership will be: Robert R. Powell, Westminster Theological Seminary, Westminster, Maryland; D. L. Dykes, Fayetteville, Arkansas; Mary Alice Jones, Harold Ewing, M. Leo Rippy, M. Earl Cunningham, Walter Towner, Lilla Mills, and B. F. Jackson of the staff of the Board of Education; the T. Cole Watkins, Alexandria, Louisiana; Sara Bagley, Methodist Publishing House; W. Neil Hart, El Dorado, Arkansas; and Reece Hearn, Houston, Texas.

Room and board for five days will be $28.75. There is a registration fee of $5.00.

Registration blanks and additional information can be secured by writing Lilla Mills, Department of General Church School Work, Box 871, Nashville, Tenn.

TEACHING RESOURCES

Several new teaching resources are now off the press from the Editorial Division of the General Board of Education. Two are for missionary education and the other for weekday religious education.

Supporting the emphasis on India next winter are *Children of India* by Ethel L. Smither for use by primary children, and *Adventure in India and Pakistan* by Carolyn Muller Wolcott for junior children.

A new text for grades 9 and 10 in weekday religious education is entitled *Our Part in the World Wide Church.* Pupil's book is written by Cranston Clayton in 64 pages. The Teacher's Guide has 142 pages, and is written by Lillian White Shepard. This publication was edited in the Editorial Division and issued under the imprint of the Co-operative Publication Association for interdenominational use.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

May 9—Festival of the Christian Home (Mother's Day).
May 9-14—Church Conference of Social Work (NCC, Atlantic City, N. J.)
May 10—Fifteenth anniversary of Methodist Union.
May 10-14—North Central Regional Camp Training Center, Lapeer, Mich.
May 10-14—National Council Radio and TV Workshop, Oklahoma City, Okla.
May 12-18—Christian and Missionary Alliance Annual General Council meeting, Chicago, Ill.
May 18-19—Meeting of the General Board, National Council of Churches.
May 23—Rural Life Sunday.
May 24-28—Merger of East and West Oklahoma Conferences.
May 25-28—Fourth Quadrennial General Assembly of the W. S. C. S., Milwaukee, Wis.
May 27—Ascension Day.
May 28-30—Wesleyan Service Guild, Milwaukee, Wis.
June 6—Whitsunday (Pentecost).
June 7-11—St. Louis Area Pastors' School, Central College, Fayette, Mo.
June 7-11—Tennessee Pastors' School, Beersheba Springs, Tenn.
June 8-11—Christian Convocation and North Carolina Pastors' School, Duke University, Durham, N. C.
June 8-July 13—South Central Jurisdiction Supply Pastors' School, S. M. U., Dallas, Tex.
June 13—Japan International University Founder's Day.
June 13—Methodist Student Day.
June 14-July 2—Annual Supply Pastors' School, Emory University, Georgia.
June 14-July 15—First term, Supply Pastors' School, Southern Methodist University, Dallas, Tex.
June 15-July 2—Atlanta Area Approved Supply Pastors' School, Gammon Theological Seminary, Atlanta, Ga.
June 20-24—First National Convocation of Christian Colleges, Denison University, Granville, Ohio.
June 21-23—1954 Session of the Judicial Council, Southern Methodist University, Dallas, Tex.
June 21-26—Association of Council Secretaries (NCC), Lake Geneva, Wis.
June 27-July 2—National Council Radio and TV Workshop, Kansas City, Mo.
June 28-July 2—National School of Alcohol Study, Ohio Wesleyan University, Delaware, Ohio.
June 30—Meeting of executive committee, Commission on Promotion and Cultivation, Nashville, Tenn.
July 1—Meeting of Commission on Promotion and Cultivation, Nashville, Tenn.

The Fountain

LET ALONE

It has been said that the main vice of many people consists not in doing evil but in permitting it. . . .

—Roy M. Pearson, in *This Do—and Live* (Abingdon Press)

OUR EVIL

Much of what goes by the name of penitence is a mixture of remorse and hurt pride, which is utterly self-centered. We loathe ourselves for becoming the kind of self we have made ourselves, but it is because it is *we* who are in the wrong we bemoan it, not because the wrong is something alien to God and the universe, to be cast out at any cost to us. In true penitence, while feeling genuinely ashamed of having identified ourselves with evil, with having made it for the time being part of us, it is because it is evil, not because it is ourselves we are ashamed. . . .

—A. Graham Ikin, in *Life, Faith, and Prayer* (Oxford University Press)

HOLY SKILL

Let no one suppose that a book of printed, fixed formularies will obviate the necessity of the "holy skill" on the part of the individual minister. Speaking to a group of ministers of the Episcopal Church, to whom the *Book of Common Prayer* is available, John W. Suter, dean of the Washington Cathedral, pleaded with them not to use the prayer book as a "piece of literature," without imagination, as serving the purpose of "letting the minister off with the smallest effort possible." He exhorted them to "use liturgical skill" and "ministerial creativeness" in the building of a living worship for a living church—not merely to read the service out of the book, but to utilize the materials of that book as something out of which to shape a service that fits the needs of people in the practical human situation in which they live. . . .

—Ilion T. Jones, in *A Historical Approach to Evangelical Worship* (Abingdon Press)

COME ALIVE

When a minister stimulates our senses his message is more easily remembered. If you do not believe that, read Peter Marshall's sermons and you will change your mind. Even his biblical characters are alive; they strut and slink across the stage; they remind us of the man next door and of the woman across the street. We see them; they see us. . . .

—James T. Cleland, in *The True and Lively Word* (Charles Scribner's Sons)

VOCATIONAL PROBLEM

Small wonder that we have problem of *vocation*, since we have transformed the means of making a living into the end of making a life, since we have transformed the goods of nature and their possession into a shoddy substitute for the good life. Instead of producing goods as a means to becoming more fully a man, he now turns his vocation as man into becoming more fully a producer of goods.

—Glenn A. Olds, to the National Conference of the Methodist Student Movement

IN FOCUS

In a small boat, in calm weather, you look down over the side, and see only your own face and the sky. Then, by deliberately re-focusing your eyes, you can see the fish swimming about over the golden sand. And the parables of Jesus have a surface which holds the attention till we choose to see through it. . . .

—J. R. Macphail, in *The Way, the Truth, and the Life* (Oxford University Press)

KINDRED SPIRITS

I have been informed that Thomas à Kempis lived and died in the profession of the Roman Catholic religion; and in reading his writings I have believed him to be a man of a true Christian spirit, as fully so as many who died martyrs because they could not join with some superstitions in that church. All true Christians are of the same spirit, but their gifts are diverse, Jesus Christ appointing to each one his peculiar office, agreeably to His infinite wisdom.

—From *The Journal of John Woolman;* ed. by Thomas S. Kepler (World Publishing Co.)

GOD'S ARTIST

The preacher is subject to requirements not less than those which every other creator in the realm of thought must recognize. The artist may have his sudden perception of some new beauty, but he cannot embody it unless he has mastered the technique of line and color. The musician cannot create his symphony until he can bring all the elements of his orchestra into right relationship to the motif his inner ear has heard. The architect may have a vision of some noble house, but in order to build it and to make it fit to live in, he must work out the slow and intricate exactness of the blueprints. And as the blueprint is imperative for the architect, so the fashioning of a sermon outline is imperative for the man who has to preach. He must not merely trust to his ability to say something; he must know what he wants to say and plan unerringly how to say it.

—Walter Russell Bowie, in *Preaching* (Abingdon Press)

COULD THIS HAPPEN?

I do not think Stalin could have licked us; I do not think that whoever now may be running Russia can lick us. But McCarthy and the spirit of McCarthyism could lick us—no doubt without intention, but they could—by getting us to fighting among ourselves like the Romans, by persuading every man that he must keep on looking over his shoulder, to make sure that the man beside him doesn't stab him in the back. There is still enough vitality in Western civilization to save us, unless we insist on disemboweling ourselves.

—Elmer Davis, in *But We Were Born Free* (Bobbs-Merrill Co.)

VICTORY

It is now realized that with the advent, cross, and resurrection of Christ, the crisis of history has been reached and the essential victory won. Nevertheless the final fruits of that victory can never be enjoyed in this present life, under temporal conditions or within the limitations of earthly history. . . .

—John Baillie, in "The Christian Hope and Its Rivals" (Current Religious Thought)

THEY STILL NEED CHRIST

The holiest of men still need Christ as their Prophet, as "the light of the world." For He does not give them light but from moment to moment; the instant He withdraws, all is darkness. They still need Christ as their King, for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their Priest, to make atonement for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ.

—John Wesley, in *Christian Perfection* (World Publishing Co.)

LIGHT OF THE WORD

The situation created by the Word may be illustrated from the experience of an English pilot as he told the story of how he came to be taken prisoner. Flying over enemy territory, he was caught in a cone of a search-light from the ground. No matter which way he turned, no matter what stunts he performed, he could not get out of that light. Pastor Harold Albert, from whom I heard this story, made the following application: "This is our task: to hold people in the light of the Word of God, that even though they be uncomfortable, and disturbed in it, they may, nevertheless, be held until won by the love that will not let us go." . . .

—T. A. Kantonen, in *Theology of Evangelism* (Muhlenberg Press)

INCREDIBLE GRACE

There is no warrant in the New Testament for complacent confidence that all will be well in the end for everybody and everything. Any dogmatic universalism is likely to distort the clear evidence of the New Testament that love will not impose itself on anyone and that there is no limit to the evil to which in their freedom men may not choose to fall. 'In a universe of love' it may be true that there can be 'no hell for any which does not at the same time make it hell for God.' But it does not at all follow that 'God cannot endure that," even though it certainly would be true that no one else can. The cross even suggests that perhaps that is just what God not only can but does endure. But be that as it may, no doctrine of love's final triumph can be true to the love whose triumph it asserts unless it leaves room for final surprise. If love in the end is to be 'all and in all,' that is not a dogma of logical proof, but a surprise of incredible grace.

—J. E. Fison, in *The Christian Hope* (Longmans, Green & Co.)

UNOFFICIAL CREED

It is quite likely that many of us do not quite realize how close we are now to a culture-Christianity, in which church membership is one of those things which go with well-ordered, comfortable, middle-class living like good plumbing and TV. But even if this be our unofficial creed in *suburbia Christiana,* we can hardly proclaim it . . . because even those of us who practice it don't really believe it is true Christianity—only a pleasant and impotent Christianity.

—Albert C. Outler, to the National Conference of the Methodist Student Movement

OF TWO KINDS

There are two kinds of disappointment in life: there is the disappointment of the man who has failed to attain his goal and there is the disappointment of him who has attained and is not satisfied with what it has brought. In the latter instance the flowers have withered and the fire has burned to ashes and all he can say is "I hated life." This is "the sorrow of the world that worketh death." But the other sorrow leads to repentance unto life, for a man learns through his disappointment to say, "It was good for me that I was afflicted," and thus he passes from under the cloud to a place that is luminous with God. . . .

—John Paterson, in *The Book That Is Alive* (Charles Scribner's Sons)

WHAT LOVE REQUIRES

George Hudson was born in China, the son of missionary parents. He became himself a missionary to China. He remained in occupied China after most of the missionaries had returned. He was placed in a Japanese detention camp and experienced various indignities visited upon the Chinese, whom he loved but whom he was powerless to help. His only son enlisted in the Marine Corps shortly after Pearl Harbor, and was one of the first of our boys to be killed in the invasion of the Pacific islands. After Dr. Hudson had returned to America on the Gripsholm he proposed a five-point peace program for the Japanese: (1) Destroy the Japanese military machine; (2) help Japan economically—she must be able to feed her teeming millions; (3) help Japan politically—with a government of her own choosing; (4) help Japan spiritually—this is the task of the Church; (5) as soon as possible welcome her back into the family of nations. This, or something like it, was what love required for a people regarded then as our national enemies. And it was not only good religion, but also good, sound common sense.

—Ernest Trice Thompson, in *The Sermon on the Mount* (John Knox Press)

DIFFERENT

While most of us feel Beauty is one of the daughters of God along with Goodness and Truth, we cannot gainsay Wesley when he insists that luxury can be quickly and easily overdone. The Christian steward will know how to scale down his private wants. He will not squander his income on himself. He will live with a greater degree of simplicity and austerity than his pagan neighbors.

—Dwight E. Stevenson, in *Faith Takes a Name* (Harper & Brothers)

OUR ONLY HOPE

Man the world child seeks animal escape from world responsibility: he adopts Nazi tribalism or Communist dynamism. But drugs wear off. Human nerves can stand just so much marching and shouting and regimented cruelty. Then comes nausea, and the cold, drab light; men temporarily gone animal have to face once more the fact that they are men, with the problem that is man still unsolved.

Man is precisely the question, "What is man?" The question is not theoretical at all, but fearfully practical: "*What must I be and do to be human?*" The answer is not, "Go on as you are." The answer is not in man, but in the power and goodness of God. Our only hope is that God in some sense loves us powerfully enough to rescue us from our own ambiguity. Just this is the affirmation of Christian faith. "God so *loved.*"

—David Wesley Soper, "The Theology of Work of Robert L. Calhoun," in *Major Voices in American Theology* (Westminster Press)

REVIEWS

A Book That Should Not Die

By H. H. LIPPINCOTT

IF some capacity for contemplative greatness cannot be brought to a great book the mind will feed on what Polybius called "stringing words together in shallow writing." Never were so many superficialities in book form afloat in the world.

A top-flight publisher recently tore the lid off the emptiness dominating the writers and manufacturers of books. He confessed with shame, hands down, that his own famous establishment had more than its share of utterly shallow productions.

An editor of deserved prominence the other day spoke of the easy conscience and plain dishonesty of literary folk who collaborated in these enterprises of sheer salesmanship.

The sin of deceiving the public for monetary gain has its fangs sunk in multitudes who worship at the altars of "the lucrative interests." When you recall the blurbs about books destined for nothing but a well-deserved oblivion you wonder how people of so-called taste and intelligence could have produced such muck. No wonder reactionary neurotics and radical wild men get the hearing and hog the stage. The great-dog prejudice bays on the twisting trails and the misinformed mobs of people, learned and unlearned, run with the pack and yelp with the chase.

This drift of things suggests with a terrific eloquence tendencies that do not bring good news. They are a ghastly and amazing indictment of contemporary life indicating the frightening fact that the taste and capacity for truly good books may be disappearing. Contemplate the drivel which month by month captivates the reading interests of this so-called educated world. The terrifying danger may mean we are riding a wave of deception that will mean the death of good books.

Look at the productions that publicity's fireworks have spun into the talk of the town! Then ponder with solemn sadness what has happened to some of the books that may prove to be ageless in the thought-life of the world. In the temper of the times the fates are against them. They for the most part will die before they have so much as a chance to live.

Is the modern mind geared only to the pages of stage-play excitement in books it can "get a kick out of"? Has it no capacity for anything else? Is it losing the power to see the few real books that are boiled under with the suds in the vast steaming caldron of writings, empty in form and of uneasy intellectual worth?

The principle measured by its consequences is a fearful thing. Excitable superficiality screams against "book burning," but what amounts to the same thing—neglect of truly great books—is sweeping our age with a prairie fire of devastation.

Civilization has gotten its greatest lifts from those books on which the printers have lost most. Today some writers amass a fortune from firecracker plots or from scandals and Sunday supplement psychology but no great thinker can live on the proceeds of a book that will last.

This explosive tirade of mine grows out of an experience. The writer for years has combed the stores of the country to obtain a book which will, in my judgment, remain a lasting and real contribution in the pantheon of great thinking.

Recently a copy of it came to me like a gift from the gods. It is greater by far than I thought it was and in borrowed form I have read it many times. Its solid quietness and wondrous insights reach with potency into the depths of life. From its sweep of spirit to the utterly startling fearlessness of its objectivity it takes over the mind with more than a counsel of philosophy. Some of its sentences sum up centuries of thinking. Here and there in its chapters brilliant phrases pack into concentrated brevity suggestions that whirl a glow of hope around the questions that can never be answered in this life.

This book, for those with a capacity for its message, brings us instantly face to face with our immaturities and shakes our minds out of the little sophistications that generally warp and narrow

REVIEWERS

JAMES R. BLACKWOOD, pastor of Westminster Church, Wooster, Ohio.

HAROLD A. BOSLEY, minister of First Methodist Church, Evanston, Ill., and author of *Preaching on Controversial Issues* (Harper & Brothers, 1953).

ROY A. BURKHART, minister of First Community Church, Columbus, Ohio.

JAMES W. CARTY, JR., Religious News Editor, the *Nashville Tennessean.*

JAMES T. CLELAND, professor of Homiletics, Duke University Divinity School, Durham, N. C., and author of *The True and Lively Word* (Charles Scribner's Sons, 1954).

FRED CLOUD, assistant editor of Youth Publications, Methodist Board of Education, Nashville, Tenn.

ALFRED B. HAAS, assistant professor of Practical Theology, Drew University, Madison, N. J.

HOWARD M. HAM, associate professor of Religious Education and Psychology, Iliff School of Theology, Denver, Colo.

H. H. LIPPINCOTT, U. S. Navy Chaplain (Com., Ret.), Morristown, N. J.

EDWARD LEROY LONG, JR., associate professor of Philosophy and Ethics, Virginia Polytechnic Institute, and author of *Conscience and Compromise* (Westminster Press, 1954).

WAYNE E. OATES, professor of Pastoral Care, Southern Baptist Theological Seminary, Louisville, Ky., and author of *The Bible in Pastoral Care* (Westminster Press, 1953).

EDWARD T. RAMSDELL, professor of Systematic Theology, Garrett Biblical Institute, Evanston, Ill., and author of *The Christian Perspective* (Abingdon Press, 1950).

J. J. STOWE, JR., pastor of First Methodist Church, Lawton, Okla.

WILSON O. WELDON, pastor of Main Street Methodist Church, Gastonia, N. C.

our all too limited ideas about the essential ultimates of being.

I speak of W. E. Hocking's *Thoughts on Death and Life* (Harper & Brothers, 1937, out of print—reviewed in THE PASTOR, April, 1938).

I cannot imagine the library of a soul open windowed to the higher worlds without these pages readily available on its shelves.

When it first fell from the press Reinhold Niebuhr commented with impressive words ". . . profound wisdom." Other reviews over and over again said it was the mind and spirit of the great writer at his best. Look up the estimates that dotted the scholarly comments of that time and you will wonder—if you have the capabilities for such wonder—why this book that may be ageless dies in a single edition. The "literary muck" still pours in huge avalanches from the presses, but this great work dealing with the deepest things and hopes of life is not wanted.

Get it straight. The thing on trial in the high court of judgment here is not the book but the shallow mind of our superficial modern world.

What a spark of hope it would be if awakened souls in the temples and cathedrals of our times should evidence such interest in this ageless book that the publisher would be compelled to turn loose a huge reprint to meet world-wide demands.

Ecumenical Outlook

THE NATURE OF CHRISTIAN WORSHIP, *by J. Alan Kay. Epworth Press (Alec R. Allenson, Inc.), 115 pp., $2.50*

The appearance of new books in the field of public worship is a thermometer registering the continuing growth of spiritual vitality in the fellowship of believers. Kay's study brings us the contemporary viewpoint of our Methodist cousins from John Wesley's homeland. It is a concise presentation (112 pages) of primary interest to ministers (who ought always to be) eager to discover new ways to keep the body of Christ a living corpus and not a corpse.

Three things struck me as making this new study in an old field worth while. First, its ecumenical quality. Kay knows that Christian worship can never be seen in proper perspective by looking out just one window of the denominational household of faith. His first chapter leads one directly into the four types of Christian service: the Divine Liturgy of the Orthodox Church, the Roman Mass, the Protestant service, and the more informal prayer meeting or service of intercession.

Footnotes throughout the book show that the author has covered the whole field of study: Duchesne (Roman); G. Dix (Anglican); Brilioth (Lutheran) plus the rituals from all the Christian communions, and with insight into the Wesleyan hymns as descriptive of the Methodist tradition in worship.

Second, the writer never uses a cudgel to beat one into an acceptance of his particular hobby in worship practice. He encourages "the fellowship of controversy," to use the phrase of the President of the British Methodist Conference (Soper). One may take issue with Kay but to do so one must be sure that thoughtful opposition involving facts is used in the argument. Polemics generating more heat than light will not do. The chapter on "The Means of Worship" with a provocative discussion of symbols will supply material for debate.

The treatment of "Corporateness in Worship" is really a refreshingly new way of dealing with an old theme that tends to be lost in the maze of abstractions: "Corporate worship is not corporate in any sense which deletes individual worship; the corporateness is an addition, not a substitution. Just as it is right to phrase worship in the plural, so it is also right to phrase it in the singular."

The third quality which gave significance to the book was its use of vital and apt illustrative material. In discussing a historic pattern in worship, Kay will describe an action or quote from a ritual to bring quick clarification of the principle under discussion. For example, in discussing what the kiss of peace meant as a sign of Christian unity, and its impracticality in modern Western worship, he writes: "The Moravians have a custom that is perhaps as good a substitute as it is possible to find. After the distribution of the elements to the people, the minister solemnly shakes hands with the deacons, and everyone in the congregation shakes hands with the neighbor on his left and on his right."

Or in discussing physical acts and their relationship to attitudes in worship, this telling quote: "Kneeling becomes not merely the expression of humility, but its cause. . . . The Armenian priest prays as all the congregation bow down, 'Have mercy on this people which, bowed down, adore Thy Godhead. Keep them whole, and stamp upon their hearts the posture of their bodies . . . .'"

Perhaps the most involved discussion is in the final chapter on "The Holy Communion." Those who have treated casually this sacrament so important to historic Methodism will find much to startle them in Kay's historic analysis of this central act of the church at worship.

For a pastor to measure his own attitudes toward and practices in worship in the light of *The Nature of Christian Worship* will immeasureably strengthen his resolves that the words of his mouth and the meditations of his heart may be acceptable in the sight of Him whose servant he is. It will also be helpful to those citizens of the kingdom he is privileged to lead in the worship of God.—***Alfred B. Haas***

Telling the Story

COMMUNICATING THE GOSPEL, *by Halford E. Luccock. Harper & Brothers, 183 pp., $2.50*

How does one review a book by Luccock? I have tried to do it before and I hope I shall have to do it again. But how does one do it? It is like trying to hold down a skyrocket for examination after it has been lit.

Maybe these figures will give you some idea of the impact of this series of lectures on a fellow-teacher of preaching:

Quotations worth repeating 28
Primers for sermons 34
Parallels to my own theory of preaching 28

It must be obvious that I enjoyed the book!

What is it all about? What does the author seek to do? The Table of Contents is not of help in any systematic way, and he did not append an Index, but there is an Ariadne-thread through the 183 pages, by chapters. In chapter I, Luccock contrasts the impact of mass communication with the tête-à-tête procedure of the sermon. (Harold A. Bosley once wisely remarked that every time one stood up to preach he made a pastoral call.)

In chapter II, he appreciates but wisely criticizes the "new theology" and then outlines the biblical compulsions of real preaching. He analyzes the human situation in chapter III, showing the need for understanding the fears and drives of our flock and the valid place for directive counseling in the sermon. He turns to the Bible in chapter IV and reveals the romance of exegesis in expository preaching. Chapter V unites III and IV, being devoted to the technical aspects of the preparation and delivery of the sermon, to the end that the hearer may be transformed. In

chapter VI, he shows the contemporary issues facing the pulpit and puts in a valid plea for a true social gospel.

There is much that is sound and wise here for the minister, provided one does not try to imitate the lecturer! Luccock is Luccock. His flair for words and, especially, phrases; his devotion to analogy; his at-homeness in modern poetry; his getting at a Christian truth while misusing a text—they are his, not ours.

But a careful study (not "reading") of these Lyman Beecher Lectures on Preaching (1953), his official swan song, should excite us to read more widely, to use the dictionary and thesaurus more constantly, to be better acquainted with the Scriptures, to love God and man more persistently, and to thrill at all times to communicate the gospel.

I hope this is not the last book by Luccock; but, if he feels it must be, then long may he continue to sit, as Simeon Stylites, on his column in the *Christian Century*.—***James T. Cleland***

As Spiritual Comrades

THE CHURCH AND MENTAL HEALTH, *edited by Paul B. Maves. Charles Scribner's Sons, 303 pp., $4.00*

Articles in symposium books usually are uneven in quality, but Paul Maves has successfully avoided that problem in this remarkable book. He has chosen uniformly competent persons who gave careful, considerate, and devout attention to the particular problems upon which they wrote.

The point of view of the book is holistic, both from the standpoint of human personality and from that of the nature of the church. The book as a whole is one of which Protestants can justly be proud as a companion volume on their shelves with Van der Veldt and Odenwald's *Psychiatry and Catholicism* (McGraw-Hill, $6.00). These two volumes represent the response of Christendom to the ethical issues of our day raised by the tremendous advances in the understanding, care, and treatment of the mentally ill.

The book has seven divisions: "The Meaning of Mental Health" is discussed by Gotthard Booth, David E. Roberts, and Florence Powdermaker.

"Religion in Illness and Health Through the Centuries" is dealt with by John T. McNeill and Seward Hiltner. Paul Maves, Cyril C. Richardson, and Gene E. Bartlett treat "Potentialities in the Christian Community for Illness and Health." "Fostering Mental Health Through the Church Program" is treated in an article by Luther Woodward. Howard C. Schade and Ernest E. Bruder approach "A Ministry to the Mentally Ill" from the point of view of the parish and the mental hospital, respectively. Dallas Pratt, a New York psychiatrist, gives careful consideration to the subject: "The Parish Minister and the Psychiatrist in Cooperation and Contrast." Finally, Paul Maves, Seward Hiltner, Reuel L. Howe, and Daniel Blain deal with the problems of "A Total Strategy for the Churches in Relation to Illness and Health."

The book makes several contributions:

1. The psychiatrists who write in the book reveal a basic knowledge of the difference between the religion of grace and *agape* in the New Testament as over against the religions of law in both the Old and New Testaments.

2. The book transcends the old dichotomies between the minister and the doctor in their functions, and gets down to specific ways in which their strategies actually have worked. The old moralism, "we ought to get together," has been transcended by definite reports on the way in which ministers and doctors *have* gotten together.

3. The importance of the church as a fellowship of persons in face-to-face relationship to each other is underscored at every point and the book is refreshingly free of the vague generalities of many books on the life and work of the churches.

4. The minister who reads this book gets a very clear picture of his role and function as a spiritual comrade of the distressed and mentally ill. As Dallas Pratt says: "The pastor changes from a judge into a fellow-pilgrim, or, perhaps, one who has made the same journey before."

5. Particularly useful, I think, are the sections on the history of this concern of the church by McNeill and Hiltner, and the section on the training and health of the minister himself by Reuel Howe and Daniel Blain.

However, the prophetic task of the church in the creation of a social conscience about the conditions in state hospitals, the role of the church as a creator as well as a conservator of values, and the function of the church as an agent of social change as well as a means of social control do not receive the emphasis at the points I felt that they should have.

Furthermore, the authors do not give us a working hypothesis of what they conceive the church to be. At one time it is a face-to-face group of persons related to each other dynamically in faith. At another time, the church represents the agreed upon and accrued values and spiritual insights of historical Christianity. At even another time, the church is seen as a specific organization which can do certain practical deeds in behalf of the mentally ill and their families. But I had the feeling that a clear-cut, nontechnical, working hypothesis of what the authors perceived the church essentially to be would have been helpful.

Finally, the book does not anywhere deal with the basic distinction between the problem of the clinical management of distorted religious ideas which are such a perplexing problem to the average minister. The ideas of cosmic identification, messianic syndromes, the feeling of having committed some unpardonable sin, the distorted uses of the Bible—all these and many more are presented to the minister. A specific section on this would have been helpful.

But books, like reviews, cannot cover everything. This book will serve a vital function for years to come as the definitive work on the church and mental health from a Protestant point of view. ***—Wayne E. Oates***

Spiritual Exercises

THE CONFESSIONS OF JACOB BOEHME, *edited by W. Scott Palmer. Harper & Brothers, 188 pp., $2.25*

Jacob Boehme, a Christian mystic who lived in the late sixteenth and early seventeenth centuries, was born in Germany in 1575, the son of peasants. When he had grown to maturity he became a shoemaker, a trade which he followed until 1622. At that time he gave up shoemaking to devote himself to writing and teaching. Two years later he died, at the age of 49.

Boehme was a Lutheran Christian. However, he was highly dissatisfied with the orthodox believers of his day—their "faith" was too passive. He dabbled in various occult sciences such as alchemy, and in the Neo-Platonic philosophy. These studies are responsible in part for the framework and some of the obscurities of his writing. A more important factor was his mystical experience or "insight."

This little book (pocket size) may produce flashes of insight for the reader who does not throw it aside in despair over the many obscure passages. It is not "easy reading," and the King James English in which it is translated makes for some difficulty of reading, also. Its

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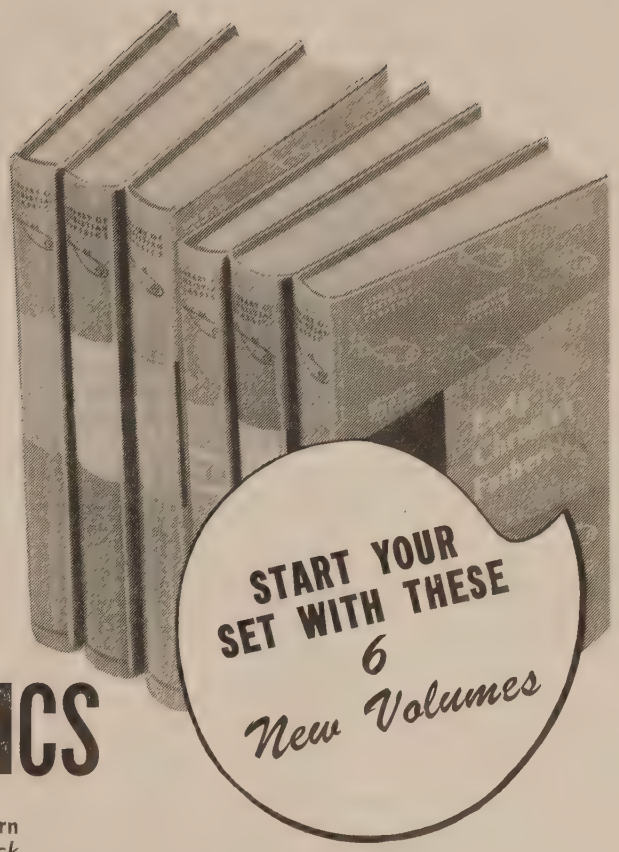

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chief value will be derived, it seems to this reviewer, by those persons who are interested in the inner life of Christian mystics and the intellectual content of their "visions."—***Fred Cloud***

Missed the Point

IMMORTALITY: THE SCIENTIFIC EVIDENCE, *by Alson J. Smith. Prentice-Hall, 248 pp., $3.00*

The author, who is identified neither in the book nor on the jacket except by name, is convinced that only as we find scientific support for religious faith can such faith be vindicated in our age. He cites what he regards as scientific evidence for life after death, listing numerous "spiritualistic" experiences which have been attested by competent observers. Included is the work of the Society for Psychical Research, in which reputable men like J. J. Thomson, Sir William Crookes, Alfred Russel Wallace, and (by association) William James collected data concerning extra-sensory phenomena.

The author discusses apparently verified instances of trance testimony, multiple personality, automatic writing, and precognition. The collection of weird and strange phenomena occupies the first part of the book. To call this material scientific is to stretch the valid meaning of the word, for "scientific" denotes, not simply witnessed happenings, but explanatory hypotheses which seek to explain and understand them. Science is more than the collating of evidential truths.

With chapter seven the author moves into more systematic discussion of the work of the parapsychologists, like that of Rhine and McDougall at Duke—work which has tended to verify the existence of some sort of extra-sensory perceptive power in the human psyche. (In the succeeding chapters some tests are described by which the reader may test his own psychical sensitivity, but in order to succeed he must first believe that he is psychic!) But here too there is a hiatus in the author's thought, for he gives no sound analysis of the material under discussion and leaves quite unfaced the problems as to whether or not psychic phenomena are merely additional events within the limits of time and space.

With chapter nine we come to a hackneyed and not very competent discussion of "The Scientific Retreat from Materialism" and in the last four chapters of the book find some discussion of immortality from the philosophical and religious viewpoint. Here the Greek thinker, Plato, and his later disciple, Plotinus, get much greater attention than do the New Testament or Paul.

The whole discussion is in terms of whether or not some special spiritual entity within each man is indestructible. No hint is made of the grace whereby, through the infinite mercy of God, a new being is created which, unlike man in this present life, no longer is estranged from its Creator or bound to the body of sin. Surely if God does not do something at death in the way of new creation, death might indeed be preferable to the continuation of moral ambiguity and estrangement.

The author seems completely to have missed the point of Christian faith—that our hope of the hereafter is not rooted in a quality in our own existence but in the grace of God, our Judge and Ruler. Christianity is distinguished from most paganism, not in *that* it believes in a hereafter, but in *what* it believes about it.

Perhaps we must be careful not to ridicule new ideas and suggested light from any source on the mystery of death and what lies beyond, but have we not a right to ask that when it claims to be scientific that it be adequate and that when it seeks to be religious that it be true to the basic insights of the Christian faith?—***Edward LeRoy Long, Jr.***

Constant Tension

THE DILEMMA OF CHURCH AND STATE, *by G. Elson Ruff. Muhlenberg Press, 103 pp., $1.50*

The dilemma of church and state is how the two can remain in constant tension without subduing each other, G. Elson Ruff contends. He is a clergyman-journalist serving as editor of *The Lutheran*, news magazine of the United Lutheran Church in America, and president of the Associated Church Press.

The author describes the church and state as faith and power centers respectively and declares "They should operate at different levels. Yet if they do not constantly interact, faith becomes irrelevant and power becomes corrupted."

He also affirms that "the church must not be captive to the state, or it becomes irrelevant to the people's need. . . . It must be the conscience of the state." Ruff does not adequately spell out by concrete application how the church can be this conscience nor how the state is to operate to keep the church from becoming irrelevant. There is the practical problem of dealing with a large minority of the population which is non-church and does not wish the church to serve as the conscience.

"Separation of church and state," says Ruff, "tends to result in complete subordination of church to state in most areas of public life. He does not attack the practical consideration of whether churches, with their meager budgets and giving, have the resources to again take charge of most community, health, welfare, and service needs.

Ruff correctly sees that progress toward the total state and the growth of secularism have resulted partly from the failure of the church "to answer man's urgent need for faith relevant to his social situation."

He believes that American Protestants may have forfeited their "place of leadership in American life because to a large extent we have preached a negative and petty morality . . . have also followed Calvin in stripping Christian worship of its beauty . . . become so immersed in the world as to lose all distinctive character and have nothing the world does not have."

"Within the regular schedule of the public-school pupil's working day," the author suggests, "a time for religious instruction under church direction should be permitted, either inside or outside school buildings. All religious groups should have equal opportunity for use of this time according to their own provisions."

If carried to its logical extreme, such a proposal would permit economics to be taught by labor leaders and businessmen; psychology to be taught by counselors and spiritual mediums; history to be taught by the librarian and surveyor, and political science to be taught by politicians and party hacks. The school curriculum should provide for knowledge about all basic institutions, including the church, but teaching should be by professional educators.

This book is rich in insight about the historical and current relationship of church and state and will stimulate thought about this significant problem. More than anything else, the simplicity and beauty and concreteness of the author's style will serve as a worthy example for church leaders, whose basic failure today is in their inability to communicate the Christian gospel.—***James W. Carty, Jr.***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

The New Reformation

SCIENCE AND RELIGION (Volume I of "Natural Religion and Christian Theology"), *by Charles E. Raven. Cambridge University Press, 244 pp., $4.00*

EXPERIENCE AND INTERPRETATION (Volume II of "Natural Religion and Christian Theology"), *by Charles E. Raven. Cambridge University Press, 227 pp., $4.00*

The "New Reformation" that is needed in Christian thought in our day is not any Neo-Calvinism, Neo-Lutheranism, Neo-Thomism, or even Neo-Platonism, but rather a rethinking of Christian faith in categories appropriate to scientific knowledge of our universe. This is the thesis of Raven's Gifford Lectures as delivered at the University of Edinburgh in 1951 and 1952.

Such a reformation must take account of the openness and continuousness of the creative process, of the new understanding of law, and of the relevance of holistic and telic principles. It means a surrender of the supposed antitheses between organic and inorganic, physical and psychic. It will see man not as a dualism of soul and body but as an organism that has a unique sense of detachment from nature as well as a sense of belonging to it. It involves a new understanding of God, not as transcendent Creator but as Absolute Being, Source and Ground of natural process and always immanent in it.

Hence nature and supernature are to be seen as inseparable. From the Christian point of view the evolving forms of continuous creativity will be seen as the work of the Spirit of God even as the Logos will be understood as the *end* toward which nature is moving. And it is that Logos that faith finds perfectly manifested in Jesus as Christ. The New Reformation, then, will mean a new understanding of the universe, not as the theater of man's redemption, but as itself an integral part of the divine drama. And nature itself will always be seen as good; otherwise, indeed, the Christian doctrine of the Incarnation becomes a confused and meaningless idea.

It will be clear that the philosophical theology here expounded, as the author himself acknowledges, is deeply indebted to Whitehead and Tillich. And quite as strong is the influence of Rudolph Otto.

Raven's own competence as a biologist gives freshness to his historical survey of modern science in Volume I. Indeed his argument that most histories of science neglect the critical contributions of biology in the sixteenth and seventeenth centuries may well lead to a more balanced account of the development of modern science. Above all, his personal interest in biology provides an informed background for his sense of the wonder and beauty and challenge of nature. And it is just here that a major contribution of his lectures lies, for he pleads that Christian faith, if it is true to biblical understanding and to the earliest fathers, must be warm in its appreciation of nature as the expression of divine creativity.

One of Raven's chief presuppositions is that experience is prior to all interpretation, indeed to faith itself. The experience common to all religion is that which Otto has described: the sense of the mystery which both overawes and attracts. One responds to Jesus as Christ, as the Word Incarnate, not in terms of any groundless faith, but because of what happens to one as one studies the evidence of Jesus' perfection and of the total experience which comes to one through him.

It is impossible to do justice here to the critical issues raised by these lectures. Raven's concern to stress the importance of experience is well grounded, but the experience of the Christain is no matter of mere critical objectivity. What one finds in Christ he is led to find by the faith of the Christian Church. It is through that faith and the biblical witness that one is led to a personal encounter with God in Christ.

Surely this personal encounter is deeper than any scientific or philosophic weighing of evidence; indeed any merely scientific or philosophic attitude would tend to keep one from recognizing his personal need of the grace which the Christian fellowship has found in Christ. Raven is right in his insistence that Christian faith must relate itself to scientific knowledge of our universe; he is much less convincing as he seeks to present the reasons for faith as primarily objective and philosophical.

Other critical questions press for consideration but are beyond the scope of this review. Suffice it for this reviewer to express surprise that one with the philosophic interest of Raven could dismiss Barth and Brunner and Niebuhr quite so flatly without any evidence of attempting to understand their impelling concerns. The same lack of appreciation appears in his references to Luther and Calvin.

It is strange that there is no sense in these lectures of the evangelical power

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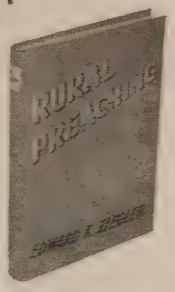

While the Gospel is the same everywhere, in rural areas it must be presented in a manner suited to the needs and spirit of rural people. So says the author, a widely experienced authority who addresses this book to the majority of ministers—those serving rural churches. Specifically he discusses: (1) the vital role of preaching in rural work, (2) areas of the Gospel of special interest, (3) how the minister can apply his message to rural people, (4) special rural occasions for preaching, (5) problems of presentation and preaching practice. $2.00

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of the Reformation nor of similar dynamic in contemporary theology. There is little to suggest kinship between the New Reformation here proposed and the Reformation which gave us Protestant Christianity.—***Edward T. Ramsdell***

Quest of Faith

FAITH TAKES A NAME, *by Dwight E. Stevenson. Harper & Brothers, 189 pp., $2.50*

When you meet someone for the first time, it usually takes a little while to size him up, get his "pitch," and learn what his business and his hobbies are. It is much the same with a book. Getting acquainted requires time.

This book looks interesting from the start. The jacket lists a dozen names that describe the early followers of Jesus. No X-ray vision is necessary to see that the vitals of this book deal with some of the names by which these disciples knew themselves, before the nickname of "Christian" was hung on them at Antioch.

The introduction begins: "Christianity for at least a decade after Pentecost was a faith in quest of a name. With many today it is a name in quest of a faith." I squirmed, and braced myself for a series of brilliant palindromes and flashes of paradox. Soon, however, I relaxed. The author thinks clearly and writes simply; he knows how to lay it straight on the line.

Three things about Stevenson's book impress me. First, he draws on Scripture steadily, without ever sounding like a proof text gusher. Second, he swings an unusually wide compass with his illustrations. Third, he speaks from the record toward present-day events, and into the heart of individual need.

In its very plan, the book stays close to the Bible. For example, glance at the chapter headings—"Disciples," "Brothers," "Believers," "Witnesses," "Saints," "Children of God," "Stewards," "God's Elect," "Those of the Way," "A Holy Nation," "Members of the Body of Christ," "Aliens and Exiles," "Christians."

When it comes to illustrating his ideas, the author appears to be at home in the classic "Phaedo." He quotes from "an unknown author of the early centuries," and from the Pentecostal letter of Bishop Otto Dibelius in 1949. He speaks of Tertullian or TV with equal effectiveness. Writing about the traffic jam we are in, he remembers the distant hills.

The impression that takes hold of one is the author's plea for discipleship today. If you have not met Dwight Stevenson, read *Faith Takes a Name.* It is likely that your experience will be like mine. I have found a new friend.—***James R. Blackwood***

Not Far Enough

FIRE IN THY MOUTH, *by Donald G. Miller. Abingdon Press, 153 pp., $2.50*

This book deals directly and emphatically with preaching the biblical messages of redemption. It is a strong book—strong in its approach and presentation, in selection of quotations which cover a fairly wide range. It is strong in its presentation of a growing sense of responsibility for those who are called to proclaim this word of God from the pulpit. "The 'rediscovery' of the Bible as the sourcebook of theology has not gone far enough—it has not reached the pulpit." "This book has been written to voice the deep conviction that there can be no true or permanent spiritual discovery until the Bible gets back into a position of centrality in the modern pulpit."

These five chapters deal with "Biblical Preaching as Redemptive Events," "The Role of the Bible in Preaching," "The Preacher as Biblical Interpreter," "The Implications of Biblical Preaching." It is interesting to notice that in the past three to five years books of this nature and approach have gained increased popularity. If we would read the signs of the times, it might be there is some spiritual significance in this trend.

We consider preaching the epitome of our ministry but we are conscious that the outstanding homiletical genius of today is almost extinct, or so it would seem sometimes. How many times, Miller comments, we see substitutes for preaching. In eloquence, rhetoric, amusement, commentary upon the passing scene, it is aptly stated in Ruskin's famed words, a sermon is "thirty minutes to raise the dead."

The source of dynamic preaching is the actual giving of God in history, the witness to the Good News, the good news of birth, life, death, resurrection of and redemption through Christ. The question is thrown out again and again as to the core and content of our message. Is it nice logic, is it weaving of words to a pattern of seductive phrases, is it holding up a vague wish that the love of God will serve perhaps as a faintly rustling wing of hope?

A lot of foolish talk has been tossed about to the effect that the Old Testament is no longer important. But if we preach Jesus as Christ and Messiah, we can preach him in all his fulness and glory only as we see him fulfilled of Old Testament Scripture. "This means the whole redemptive deed set forth in the Bible. A whole Christ can be had only out of a whole Bible. A whole gospel can be preached only out of a whole Bible."

Also we keep ever fresh this idea that the Bible is more than record of what God said to men long ago or a set of theological propositions, for the Bible is communicating between our living God and us. Nor must we confuse human history with God's voice. Even his treasure is sometimes carried in earthen vessels. Even his gold sometimes is imbedded in ore.

It is a well-known fact that biblical richness widens our homiletical horizons and prevents our becoming men of several texts but one or two sermons. "Some preachers feed their listeners on a diet composed largely of theological pepper and vinegar which produces conviction but is accompanied by unpleasant religious prickly heat and lacks the clear, rosy complexion of normal, healthy Christianity. Others present a constant menu of desserts and side dishes which are tasty and temporarily exhilarating, but tend to eventuate in a soft flabby religiousness which has little or no spiritual muscle or bone, and produce a moral drowsiness that is deadening."

Miller also holds that the hope of the ecumenical movement is in the wholeness of the Bible which saves us from sectarianism which has arisen out of overgrowth of emphasis of a historic incident. The second rootage of sectarianism is its unilateral interpretation. The body of Christ becomes divided. Competition replaces unity and so ecumenicity is mangled and destroyed. Biblical preaching also can and should stress abiding unchangeable realities.

The gospel which we present must rise above the transiency of the day's headlines and therefore must find its rootage in ancient adages which like the Master are the same, yesterday, today, and forever; further consideration of exposition is that it is possible to dwell on themes which might be offensive if handled from a topical standpoint. It certainly teaches people more about their Bible, and perhaps causing them to study for themselves.

"A final consideration which follows from our definition of preaching is that if preaching is to re-enact redemption, it must have the tragic note of redemp-

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tion in it. . . . A religion with a less tragic note than that of the human heartbreak to which it seeks to minister will be thrust aside in life's crisis as an impediment that can well be got rid of. . . ." "The Cross and the Resurrection are ours to preach! With them as the center of our preaching we may have to await more tragic days for a hearing. . . . We will recover the power of the pulpit when we discover that sermons are what Charles E. Jefferson once characterized them, 'drops of blood shed by the servants of the Lord for the redemption of the world.' "

A book such as this is good not only for stimulation but for application; if we are to be better spokesmen for the Lord, we must know when it is he says to us: "Son of Man, stand on thy feet." —***J. J. Stowe, Jr.***

Intellect and Emotion

EDUCATION INTO RELIGION, *by A. Victor Murray. Harper & Brothers, 230 pp., $3.00*

It is a refreshing experience to read this new book by a highly respected Cambridge scholar. On these pages is reflected a lifetime of immersion in the richness of the religious heritage coupled with many years of serious thinking about the educational process in religion. The result is a stimulating portrayal of the contemporary situation in Protestant education.

Even if there were no solutions proposed for resolving the difficult dilemma in which religious education is caught, this volume would be worth reading simply for the sharp awareness of the problem that it fosters in the reader. However, in addition to his analysis of the situation, Murray summarizes in highly readable form the major conventional insights that he believes have relevance to the situation.

The central problem to which this book is addressed is that of relating the intellectually based process of education to the emotionally based process of religious experiencing. With the assurance of one who has personally checked his own data, Murray observes that the *profound* student . . . is never irreligious" because he is too deeply aware "of his own impotence and ignorance." At the same time, religious experience that is worthy of the name has its rootage in sound intellectual processes, for "irresponsible speculation has always been a fruitful source of superstition, and . . . has led to malice, hatred and uncharitableness."

The burden of Murray's position is that it is necessary to utilize those objective methods whose worth, validity, and reliability have already been amply demonstrated in other areas. Among the most productive of these, he suggests, has been the historical method. By proper utilization of the historical method, it is held that the great body of data comprising historic religion can be made available to the student without indoctrinating him for the advantage of any sect.

Murray goes into some detail to indicate how this method would apply to the various content areas of Protestant thought. This position is consistent with that being promoted by American educational leaders, both church school and public school leaders.

Perhaps the breadth of the subject treated is the primary weakness of the book. Despite his interest and readings in fields related to religious education, one man can hardly be expected to be fully competent in as many areas as are treated in this book. Consequently, when the author attempts to summarize the relevant findings in the areas of biblical research, historiography, developmental psychology, ethics, and theology, he writes like the layman that he is in those areas. However, it is to his credit that he is aware of the significance of these related areas for the problems faced by religious education.—***Howard M. Ham***

Far and Near

WHICH WAY IS PROGRESS? *by G. Curtis Jones. Bethany Press, $2.50*

A volume of sermons! Titled "life-centered," the author-preacher of Vine Street Christian Church in Nashville, Tennessee, has surely learned how to preach on topics of real interest.

His short, crisp, staccato-like sentences are not merely interesting conveyances of thought; they reveal careful study and keen phrasing.

His use of so-called illustrations reveals a knowledge of how to maintain the interests of the hearer. Some of them have been told by almost countless preachers, such as the one about Jenny Lind, "Let me ring true tonight" (page 34). On the whole, however, they are wisely chosen and aptly used.

"How Far Do You Live from Your Church?" is the type of sermon that a preacher would want to preach to all of his members. "You live as far as feeling and as near as faith" is a sort of summation which pithily dots this sermon.

I conclude from reading these sixteen sermons that Curtis Jones is undoubtedly the kind of preacher that many moderns would do well to hear frequently. —***Wilson O. Weldon***

In Darkness Still

THE SUN AND THE UMBRELLA, *by Nels F. S. Ferré. Harper & Brothers, 156 pp., $2.00*

By all odds this is one of the most striking books I have read in a long time. Its message is long overdue. How fortunate, too, that it comes from the pen of one who has won such wide confidence and whose thinking and scholarship so many trust.

The idea of the parable is wonderful. It was Jesus' most effective method of teaching. The concept of the umbrella is so apropos; for John's Gospel tells us that *In him was life and the life was the light of men* and that this "light" casts out the darkness.

The erection of the umbrella has kept out the light, made the church irrelevant, and squeezed the life out of it.

Ferré deserves credit for venturing such a book, for if the real implications of this book are known, he will be a threat to many who are clinging with more and more tenacity to the umbrellas. I find that many ministers, even the younger ones, are moving more and more into the theology that constitutes the umbrellas.

I heartily approve all the author seeks to help us see, and while I am grateful for all he has said, I wish that he had gone even further. He has pointed out the umbrella called Christ, the umbrella called the Bible, and the umbrella called the church.

In discussing the umbrella called the church, I wish he had made more emphatic the growing mechanization in the church that squeezes out the life. From the time the Roman Empire was won, that empire won the church. For the mechanism of the empire was planted in the church, its life pinched, and never has the church recovered.

Progress was made in the Reformation, but the freedom and life of Luther has been to a great degree lost in the various Lutheran bodies. Progress was made in the dynamic Wesleyan movement, but the growing mechanization and authoritarianism of The Methodist Church has led to a great loss. The lay element is negligible, and the great Methodist Church is clergy dominated and the local church is given its directives without end. Even preachers by the hundreds feel pushed around.

In fact, the real issue is whether the church shall be a free fellowship for

the nurture of the growing spirit of man or the arm of authoritarianism. The same questions can be asked in the public schools.

I wish also that the author had said more about the tendency across the years to shift the blame for sin to poor old Adam. This is one of the great ironies of history, for it is a lazy excuse for not doing what we should do from the moment a baby is conceived. The root cause of most illnesses of mind and of body, of crime, and of the growth of communism and of war is *love withheld.* When love is withheld, then rage grows to the point where, for the time at least, we cannot deal with it.

There are other omissions, but I commend the book as timely. It is a move to save the church from a theology that kills the spirit, blocks growth, and squeezes out the life.

Most books of theology are written by theologians for other theologians. This book is written for all of us. If we catch its spirit, the church could become the body of Christ and thus a fellowship in which Infinite Love is incarnate.

As for me, I am thus following theologians. Jesus is good enough for me. ***—Roy A. Burkhart***

Selective Anthology

WAR, PEACE, AND THE CHRISTIAN MIND, *by James Thayer Addison. Seabury Press, 112 pp., $2.00*

Bishop Sherrill's foreword to this book, published after the author's death, together with my own indebtedness to the writings of James Thayer Addison make it difficult for me to review this book. I proceed to the task with a plea to the reader to understand that personalities are to one side of the argument in the book and with the book.

The book itself is more an anthology than an original document in the debate between pacifists and nonpacifists in the Christian Church. It is a selective rather than an exhaustive anthology, concentrating upon brief, clear quotations from a limited number of sources, principally British in origin. The author has tried to be fair to the pacifist position, though he makes no attempt to conceal his complete commitment to the nonpacifist position.

The pattern of the book is simplicity itself. First, the area of agreement between pacifists and nonpacifists is studied; the pacifist position is then presented; some pacifist errors are enumerated; the nature of Christian love is outlined; the crucial questions at issue are suggested; and, finally, the four atomic pronouncements by the British and American churches are outlined. Since the actual body of the book covers less than one hundred pages, the chapters are very brief—and understandably unsatisfactory. Hence these criticisms.

The first criticism falls on the inadequacy of the scope of the book. The author, while reasonably fair in his selection of British pacifists, ignores some of the most thoughtful and influential ones in this country. No mention is made of Richard Gregg, John Haynes Holmes, Ernest Fremont Tittle, and Georgia Harkness, to name some of the most glaring omissions. One long quotation from a sermon by Harry Emerson Fosdick and a brief excerpt from A. J. Muste suffice for two of our greatest ones. Muste's broad-gauge presentation of pacifism raises questions about the meaning of pacifism that are infinitely more searching than any Addison raises—and Muste comes up with answers that find no expression in these pages.

In line with this criticism, what are we to make of the fact that the nonpacifist journal, *Christianity and Crisis,* is referred to repeatedly while *Fellowship,* the pacifist journal is never mentioned? Such procedure is not so much sampling as slanting the evidence.

A second criticism revolves around some serious logical errors. Consider two.

1) "One result of the pacifist belief that war is the greatest of all possible evils is the logical conclusion that any kind of peace is better than any kind of war." So far so good, at least as an exercise in logic. The next step is to say that since tyranny is a form of peace, the pacifist prefers tyranny to war. The catch is in the word "prefer." It is here interpreted to mean "accept or acquiesce in" while nothing is further from the truth. The pacifist can, has, and will both renounce war and resist tyranny with equal vigor—and the record to that end is clear in all countries.

2) "If God is love and God rules the universe, love is somehow consistent not only with human disasters that attend earthquakes and floods, but also with the human pain that is visited upon sinful individuals and sinful communities."

A number of criticisms must be made of this assertion. In the first place, its meaning is obscured by two undefined but crucial words, "rules" and "consistent." Both John Calvin and Edgar Brightman would use these words but in quite a different context. Calvin winds up with the redeemed enjoying the torments of the damned, and Brightman with a personal Being tragically involved in the task of bringing His perfect will to be fulfilment in

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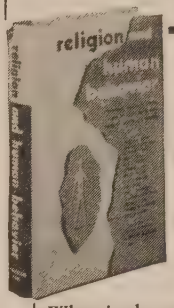

RELIGION and HUMAN BEHAVIOR

SIMON DONIGER
editor

What is the common ground between the pastor's study and the psychiatrist's consulting room? Fourteen leading religious thinkers and scientists—including Karl Menninger, John Sutherland Bonnell, Bonaro W. Overstreet and Seward Hiltner—join to show how their respective professions contribute to the understanding of human motivations and behavior. "He who reads this book with understanding will lay it down with gratitude for the liberation it brings. He who reads it prayerfully, exploring the truths unfolded, will join this company of the pioneers of a new day for man."—Oren M. Baker, Dean, Colgate-Rochester Divinity School in *Pastoral Psychology Book Club Bulletin.* (Pastoral Psychology Series) $3.00

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this world. Addison, needless to say, is more at home with Calvin than with Brightman on this matter.

A second criticism of the last quotation (2) falls on the inaccurate use it makes of the traditional syllogism. To begin with, it is fuzzy thinking to put the matter as Addison does. What he is trying to say can be put with some accuracy, though, and it would run like this:

(Major Premise)—If God (love) rules the universe

(Minor Premise)—If disasters, earthquakes, etc. are part of the universe

(Conclusion)—Then God (love) is consistent with them.

That, I insist, is as far as the logic of this reasoning takes us. But look where our author goes with it when we supply the hidden or inferred conclusion to the syllogism:

(Major Premise)—If God (love) rules the universe

(Minor Premise)—If disaster, etc. are part of the universe

(Inferred Conclusion)—War is a justifiable way of bringing retribution for sins upon the sinners.

To say that this conclusion is a *non sequitur* is to put the most gentle possible logical judgment upon it.

Still another illustration of questionable thinking occurs when Gandhi's program of nonviolent resistance is discussed. Whatever success the program had in India, Addison says, depended upon (1) the disciplined loyalty of those who used it and (2) the fact that "those in authority . . . were fundamentally too humane to massacre passive resisters on an impressive scale." The method would not have worked on Himmler, he says, or, as some would say now, on the communists with their slave labor policy.

How can the author be so sure of the accuracy of that conclusion? Where are the facts? What reason has he to infer that if the authorities had engaged in wholesale shooting of passive resisters that the movement would have broken down? Is it not, as it stands, a judgment wholly unsupported by relevant evidence? It is unfortunate that conclusions based on inferred evidence are to be found repeatedly in the book, and they weaken its argument at crucial points.

Addison writes a moving description of the evils of modern tyranny and draws the conclusion "These are the things to which free men prefer strife in battle and death by bombing." Why not, in fairness, add, "and are willing to inflict such death and disaster upon others as will insure victory in war"? And why not face the grim fact that the war system is a "modern tyranny," bringing with it every evil of the police state in addition to the spiritual evil of wrenching the scales of justice from the hand of God and playing God with human life and destiny?

How long will it be before we get over the notion that war is an affair between gentlemen, a joust between knights? How long will it be before we accept the simple fact that when we go into war we surrender our morals to the processes that are essential to victory? The men who must train our armies have been clear and unequivocal on that point. If you doubt it, read *Look* magazine, March 23, 1954. War trains our young men to be "tigers"; it brain-washes them of every humane, Christian consideration for others; it subordinates humility to self-righteousness, forgiveness to retaliation; it makes the God of love the God of battle (even prays to Him for victory).

Pacifists would do well to study this book with care. While it adds nothing to the argument for or against pacifism and militarism in the churches, it does provide in outline form a summary of them. As such it enables one to rethink his own position—and to see himself as others see him. This is always good and in order.—***Harold A. Bosley***

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Marc Boegner is president of the French Protestant Federation and one of the co-presidents of the World Council of Churches. His translator, Howard Schomer, is minister of the Congregational Christian "Mission of Fellowship to European Churches," and French correspondent for *Christian Century*. **$1.75**

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BOOKS BRIEFLY NOTED

THE ANGLICAN PULPIT TODAY, *ed, by Frank Dean Gifford. Morehouse-Gorham Co., 235 pp., $3.50*

To provide material for study and analysis on preaching in the Anglican communion, the editor assembled this book of forty-two sermons. They are representative of some of the leading preachers of that communion including the material of such men as Bishop Henry Knox Sherrill, Bishop Thomas N. Carruthers, Theodore O. Wedel, Frederick C. Grant, Bishop Austin Pardue, and the editor himself, Dean Frank D. Gifford of Philadelphia Divinity School. It would be profitable to other preachers to study this volume in order to see the doctrines and ideas being presented today in the Anglican communion and to compare the methods being employed with their own.

GROWING SPIRITUALLY, *by E. Stanley Jones. Abingdon Press, 364 pp., $1.50*

More daily devotionals by this famous Methodist missionary. He says in his introduction that he has tried especially hard in this book to make it meet a need—that of growth in the devotional or spiritual life, assimilating the resources that God has provided for the Christian life.

HOW TO BE A BOARD OR COMMITTEE MEMBER, *by Roy Sorenson. Association Press, 64 pp., $1.00*

HOW TO HELP PEOPLE, *by Rudolph M. Wittenberg. Association Press, 64 pp., $1.00*

Both of these books are popular condensations of previously published titles in the "leadership library" of books in this field by this publisher. *How to Be a Board or Committee Member* will be suggestive to lay leaders. *How to Help People* is for the pastor in his counseling with young people.

THE UNIVERSAL GOD, *by Carl Hermann Voss. World Publishing Co., 306 pp., $5.00*

Convinced that no religion has a monopoly on the truth, this man with the help of his wife has compiled and edited this anthology of man's search for God as found in many types of religion. The author himself stands in the Protestant tradition, but asserts that "Roman Catholic, Protestant, and Jew are as one in their search for God. Striking differences in creed and dogma may seem to sever one from the other irremediably, but there is an underlying basic unity." There are many little gems here (to stimulate the preacher's thinking) from ancient, medieval, and modern writers, cutting across the vast range of religious thought, down through the centuries.

THE IMITATION OF CHRIST, *by Thomas à Kempis. Pocket Books, 305 pp., 35 cents*

A quite legible reprint of this devotional classic.

STORY SERMONS FOR JUNIORS, *by Alice Geer Kelsey. Abingdon Press, 127 pp., $2.00*

This is a collection of story sermons that have appeared previously in periodicals and church school curriculum materials in the past few years.

DICTIONARY OF MYSTICISM, *by Frank Gaynor. Philosophical Library, 208 pp., $5.00*

A useful collection of terms in this special field of thought and practice. It is another in a series of dictionaries, under the general editorship of Dagobert D. Runes, covering varied special interests and specialized fields of human thought and endeavor.

YOUNG PEOPLE'S HEBREW HISTORY, *by Louis Wallis. Philosophical Library, 117 pp., $2.50*

Here is a controversial but clear presentation of Hebrew history designed especially to reach young persons. It is presented as a foundation of moral ideals, but interpreted strictly from the modern scientific viewpoint.

ANALYTICAL STUDIES IN THE PSALMS, *by Arthur G. Clarke. Zondervan Publishing House, 372 pp., $3.75*

This appears to be a conservative but penetrating and comprehensive study of the Psalms. One of the unique and interesting circumstances of the volume is the fact that it was produced largely while the author was enduring trying conditions of Japanese internment during World War II. The scheme of the book is highly systematic, and therefore bears close study rather than reading through in a few sittings. It should be fruitful as a comparison with one's own individual analytical study of the Psalms.

THE WILD PLACE, *by Kathryn Hulme. Little, Brown & Co., 275 pp., $3.75*

When the Allied armies had conquered Nazi Germany in 1945, they uncovered a vast population of those who had been slaves of the Nazis. A job for the United Nations Relief and Rehabilitation Administration was to seek out, count, and care for these displaced persons. This book, the Atlantic non-fiction prize award book for 1953, gives an account of one small group of UNRRA workers carrying out their assignment in the U.S. Zone of Occupation in Germany. It reads like a novel, telling a true story that is both terrible and heartening.

SERMONS PREACHED AT HARVARD, *by Willard L. Sperry. Harper & Brothers, 188 pp., $2.50*

The former Dean of Harvard Divinity School gives us a volume of sermons preached at the "college chapel" there. They were prepared with young people —students—in mind but not confined strictly to their immediate interests. The sermons, says Dean Sperry, "pre-suppose the still unsettled state of our world and the consequent perplexities in the lives of individuals" against the background of World War II. They attempt to challenge students to go on asking the big question of life: "Why?"

RELIGION FOR THE HARD-HEADED, *by Alice Franklin Bryant. Dodd, Mead Co., 116 pp., $2.00*

In an effort to make a contribution to strengthening the moral fibre of Americans, this lecturer and writer has produced this stimulating little dialogue. It takes the form of discourse between four persons whom she designates Believer; Hardhead, who thinks that "seeing is believing"; Agnostic, who has great faith in science; and Skeptic, who is a completely skeptical person. It will make interesting reading for the unbeliever, the indifferent person—and perhaps the believer.

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Sermons by the present pastor of the famous Trinity Parish of New York City on some of the great doctrines of Christian faith.

monday morning

John Wesley's Favorite Texts

By CHARLES W. FLINT

(A bishop of The Methodist Church formerly serving the Washington Area.)

IN the standard edition of the *Journal of the Rev. John Wesley* (Volume 8, pp. 171-252) is a copy of his "Sermon Register" for the 15 years, 1747 to 1761. This was during his most active period from 43 to 58 years of age. Every date, place preached, and text used is recorded.

The record includes 7,226 sermons, nearly 500 a year!

Many of these were delivered, of course, in London and Bristol; but there are also listed 551 other places, a tolerably large circuit, including not only England, but Wales, Scotland, and Ireland also.

While nearly 900 texts were used only once each, 40 texts were used over 30 times each, and half of these more than 50 times each.

John Wesley's preaching has been judged generally by the "fifty-three standard sermons," which for young "theologs" are a required study. True, they embody his theology, but the texts most frequently used when preaching to the "people" on his journeys, indicating the tenor of his sermons, reveal also the wooing and appealing note which resulted in his evangelistic success. Only three of these latter are among the fifty-three "standard sermons."

Of the 1,400 texts from 29 different books of the Old Testament, 4 were used over 50 times each. About 50 times occurs Psalm 34:8, *O taste and see that the Lord is good: blessed is the man that trusteth in him,* but more than sixty times, Psalm 147:3, *He healeth the broken in heart, and bindeth up their wounds.* About as often he used Hosea 14:4, *I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*

The most frequent texts from the Old Testament (about 90 times each) are Isaiah 55:7, *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon,* and Jeremiah 8:22, *Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?*

When suddenly called upon by Whitfield to preach to about 13,000 people in the open air, John Wesley responded, using what he called his "favorite subject"—1 Corinthians 1:30—. . . *Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: . . .*

But on other occasions from 1747 to 1761 he uses 20 New Testament texts more frequently. This "favorite subject" occurs less than 40 times while of the New Testament texts, 15 occur more than 50 times each: Matthew 22:4, . . . *All things are ready: come. . . ;* Mark 12:34, *Thou art not far from the kingdom of God;* Luke 15:7, . . . *Likewise joy shall be in heaven over one sinner that repenteth . . . ;* John 7:37, *If any man thirst, let him come unto me, and drink;* Romans 3:22 and 8:33, . . . *The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: . . .* and *It is God that justifieth;* also 1 Corinthians 1:24 and 13:15. . . . *Christ the power of God, and the wisdom of God* and . . . *Now abideth faith, hope, charity, these three; but the greatest of these is charity.*

Two texts were used more than 75 times each, for example, Matthew 11:28, *Come unto me, all ye that labour and are heavy laden, and I will give you rest* and Romans 12:1, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.* . . . Nearly 100 times we meet John 17:3, . . . *This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

But the 4 texts most often used, over 100 times each, are Matthew 16:26, *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?;* Mark 1:15, . . . *Repent ye, and believe the gospel;* Galatians 6:14, . . . *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;* and, apparently, from its most frequent use (on an average over 8 times a year), his favorite text of all, 2 Corinthians 8:9, *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

Evaluations

[*Continued from page 19*]

In the next response, might he not have said, "you wish to tell me more of the facts that confused you"?

Her next account really opens up the situation. His statement here would have been better without the use of the word "interesting." Suppose he had said, "you are making your problem and the situation quite clear."

In the next answer he did very well. I wonder if he did not pass up a good chance to help her at the point of her vows? The pastor passed over this. Here he could have stopped being a counselor for a bit and helped with the question of her vows in light of her situation. Or, he could have guided her thinking in a subsequent conference. For him to refer her to a psychiatrist without dealing with this seems to me unwise. The concern regarding her vows was in his field rather than the psychiatrist's.

Also, why did he not help her in the choice of a psychiatrist? Did he deliberately turn her on her own? Or might it have been better to help her in the choice and give her some supportive assistance? The lady went to one, but often they are not able to get there. Sometimes, people cannot afford the fees.

I also wonder whether it might not have been good after referring her to a doctor for the pastor to continue to see her for her own spiritual growth? Does he have a healing or prayer group in his church into which she could have gone for support and for spiritual undergirding?

Why did he not have prayer with her before she left? I am not saying he should have done so. But I wonder why he omitted this?

The pastor says that "some of her thoughts lacked coherence." Does he think his report of the conference indicates this? Did she not outline her situation very clearly?

I want to commend the pastor for the restraint that kept him from diagnosing her husband's real problem. She put her finger on it. But he very wisely passed that by.—***Roy A. Burkhart*, pastor of First Community Church, Columbus, Ohio**

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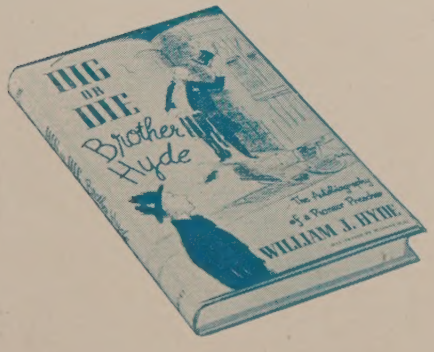

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—Paul E. Johnson, in *Psychology of Pastoral Care* (Abingdon Press)

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